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Our Lady of Sorrows	810.00
St. Elizabeth	564.00
St. Martha	317.00
St. Madeline Sophie Barat	163.50

ST. AUGUSTINE'S SEMINARY BAY ST. LOUIS, MISSISSIPPI

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o aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.



Robert E. Pung, S.V.D. Editor Carlos Lewis, S.V.D., S.T.D. Associate Editor

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Our Cover

Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Wewak and founder of the first native congregation of New Guinea Sisters, the Little Sisters of the Holy Rosary, presented the habit of the order to the first novices on the Feast of the Most Holy Rosary, October 7, 1952. Iowa-born and educated at St. Mary's Mission Seminary, Techny, Illinois, he was consecrated Bishop in November, 1948, at the age of 36.

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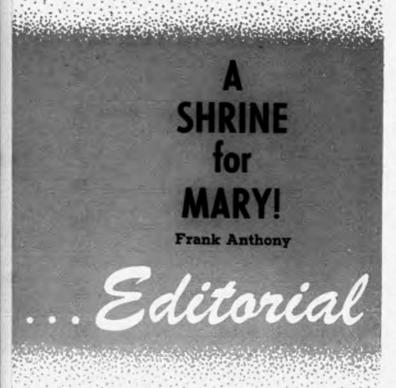
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Through the ages, peoples of many lands have shown their love for Mary by building great shrines in her honor. And that is how American Catholics will pay tribute to their Patroness during Mary's Year.

A National Shrine of the Immaculate Conception! This has been the dream of American Catholics ever since 1847, when Pope Pius IX declared the Blessed Virgin Patroness of our country. And soon that dream will be realized.

In 1914 Bishop Thomas J. Shahan, Rector of the Catholic University of America, spoke to Pope Pius X about such a shrine. The Holy Father gave his enthusiastic approval. In the years since then, other Popes have expressed equal enthusiasm.

In 1920 the cornerstone of the National Shrine was laid. Then work was begun on the crypt, or lower church. Built at a cost of two million dollars, this church is the largest of its kind in the world.

Its main altar, known as the Mary Altar, is dedicated to the Marys of America and was donated by the women of the U. S. Surrounding it are 15 marble altars whose mosaic backgrounds depict the 15 mysteries of the Rosary.

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(Continued on page 5)

Our four American Cardinals inspect sketch of the National Shrine of the Immaculate Conception to be constructed in Washington, D. C. (United Press Photo)



Washington is a tiny city nestled close to the whirling waters of the Pamlico sound in the eastern portion of North Carolina. There runs through it a strong, under-current of non-Catholic influence. Even its first Negro priest, Father Vance Z. Thorne, is a convert. This fact is understandable when we realize that the diocese of Raleigh, of which Washington is but a part, has not much more than 1800 colored Catholics out of a popula-

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TAR HEEL STATE'S FIRST NEGRO PRIEST

speaking of the little town of Bethlehem the prophet Michaeas said: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee he shall come forth unto me that is to be the ruler of Israel." Similarly there has come forth unto God from this tiny city among the many of the Tar Heel State a spiritual ruler, Father Vance Z. Thorne,

Washington has the distinction of being the first town to be named in honor of George Washington. It was also the site of the first Catholic church erected (1829) in

After the Solemn Mass, the Bishops, the newly-ordained, servers, friends and relatives pose for a picture.

(Solemn Mass of aFther Vance, Thorne, S.V.D., in Washington, N. C.)



The Most Rev. Vincent S. Waters, Bishop of Raleigh, N. C., blesses the congregation as the procession leaves the church after the Solemn Mass. Preceding Bishop Waters is his auxiliary, Bishop James Navagh.

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North Carolina. (It was later destroyed in the Civil War.) Now it is the home of the first Catholic Negro priest of the state.

Father Thorne as a boy was enrolled in Mother of Mercy Mission school in Washington. It is conducted by the Sisters of the Immaculate Heart of Mary of Scranton, Pennsylvania. The mission and its school made rapid progress during the pastorate of the Rev. Mark Moeslein, C.P., and under the direction of the first superior of the school, Mother M. de Chantel, Mother de Chantel was gifted with real leadership and that dauntless courage which comes with conviction. She showed of what "stuff" she was made in her zeal for God and in her fearless stand against unreasonable prejudice.

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The heavens wept for joy (at least the downpour of rain was so interpreted) on September 27, 1953. This day Father Thorne sang his first Solemn High Mass. In spite of rain, relatives and friends jammed the beautiful colonial-style Mother of Mercy church and watched with bated breath the Sacrifice of the Mass. By far the majority of those present for the Mass were non-Catholics. Many of them had never set foot in a Catholic Church before and most of them had never seen a Catholic priest. And this priest was one of their own, one of their family, one whom they had known from childhood. They had awaited this day for a long time. Of course, being non-Catholics, they could not know that when the young Levite bent over the Sacred Host in his cupped hands saying, "This is My Body," this was Bethlehem all over again.

Presiding at the Mass were His Excellency, the Most Rev. Vincent S. Waters, D.D., Bishop of the Diocese of Raleigh (which embraces the whole state of North Carolina), and his Auxiliary, Bishop James J. Navagh, D.D. Also assisting were the Rev. Julien Endler, C.P., pastor of St. Joseph's Church, New Bern, and his brother, the Rev. Joseph Endler, C.P., pastor of Mother Mercy Mission, Washington. The Rev. Edward T. Gilbert delivered a warm and inspiring sermon, choosing as his text: "You have not chosen Me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain."



Father Thorne with the Fathers Endler, twin brothers and Passionist missionaries in North Carolina.



Smiles after the Solemn Mass. At the right of Father Thorne is Mrs. Stephen Bonner, mother of a young man now in the seminary; at the left, Sister Daniel, O.S.P., daughter of Mrs. Bonner.



Father Thorne, flanked by relatives and friends after the Mass. At his left stands his mother. His brother stands in the rear.

Editorial

(Continued on page 2)

When the foundation and crypt were completed, work on the massive upper church could begin. But World War II came, bringing misery and suffering to stricken countries. And so American Catholics turned their efforts to aiding the victims of war. Work on the National Shrine was postponed.

Now, with the approach of the Marian Year of 1954, the great shrine once more holds the spotlight. It is to be America's special

tribute to the Mother of God during the world-wide celebration.

But to complete the upper church eight million dollars is required. And so the Bishops of the United States will make a nation-wide appeal for funds.

Boys and girls like you will play an important role in helping to build this National Shrine; for the Bishops are asking you to respond generously to their appeal, which opens in the schools of most dioceses November 2.

When completed, the National Shrine of the Immaculate Conception will rank among the greatest churches in the world. Many years were spent merely in designing it. And it is estimated that at least seven more years of work will be needed to finish it.

In length, the shrine will almost equal St. Peter's in Rome. The bell tower, recalling Mary's title "Tower of Ivory, will soar to a height of 332 feet.

Famous marble quarries the world over have contributed their choicest specimens. Already Italy,

Thousands of Pilgrims gather in the rain at the famed Marian Shrine of Fatima, Portugal, on the 12th and 13th of each month. (United Press Photo)





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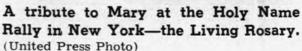
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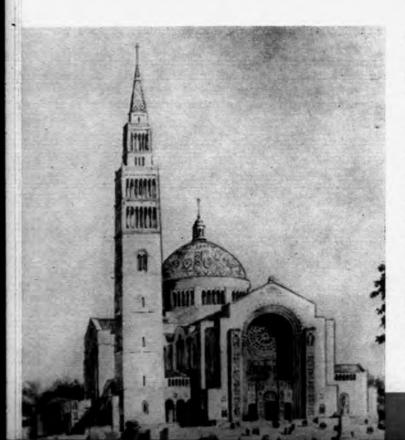


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This shrine of the Immaculate Conception is not for one parish or for one diocese. It will belong to all Catholics of the United States. It will be your shrine even though you may live a thousand miles from Washington, D. C. And so you will want to be among those helping to build this glorious tribute to the Queen of the Immaculate Conception.

Another tribute to Mary—the National Shrine of the Immaculate Conception in Washington, D. C. When finished, about 1961, it will be one of the ten greatest Catholic Churches in the world.

(United Press Photo)



SECRET AMBITION..

By Catherine Sweat

have ambitions and ideals but it takes faith, courage and determination to reach them. Everyone sets a goal in life and puts forth every effort possible if he would attain that goal. I, too set a goal—it was a secret ambition to work among the Mexican people. Why I should become interested in a strange race is something I am unable to explain for I had never seen any Mexican nor had I thought much about

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My friends who visited the southern states told me of their characteristics and hardships in adjusting themselves to new circumstan-

WASHINGTON—President Eisenhower (center) appears with our three American Cardinals and the Apostolic Delegate at the Catholic University in Washington, after receiving an honorary Doctor of Laws degree.

(United Press Photo)

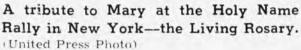


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My SECRET AMBITION..

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(United Press Photo)



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ces and environment. From them I learned of their simple faith and their devotion to those who befriended them.

The first time I remember seeing any Mexicans is during the time I was in school at Hays, Kansas. Three men came in a straggling, haphazard fashion into the church in the evening for Benediction. They were dressed in their working clothes and with their bandanas around their necks and their broad-brimmed hats in their hands, they presented a striking picture. They sat in different pews and seemed at a loss to know just what to do-strangers in a strange land indeed! The wonder of it all was that they would venture near the church at all. They tried to follow

ITALY — Pope Pius XII chats with blind Miss Eiken Noone of Philadelphia, who was led by her seeing eye dog. (United Press Photo)



the services as best they could. And as I was watching them I thought only God knew the secret of their hearts and perhaps in His sight they are more meritorious than many who conform more strictly to the divine services. I must confess that my attention was directed more or less to the three Mexicans. But my sympathy and my desire to go among them and their people and help them was strengthened.

Later I watched the Mexicans as they worked along the railroad tracks at different times. there was a crew of about twenty of them. They seemed to be willing to follow the foreman, also a Mexican who carefully directed their every movement. I wondered what their interest in life was and in what their joys and pleasures consisted. My imagination took me into their homes and their social and religious lives. The more I saw of them the surer I was not mistaken in my desire to know and help them. I never missed an opportunity to read and hear all I could about them. I learned a great deal by reading the experiences of social workers among the Mexicans and always kept note of the names and addresses of the social workers

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Several years have elapesd since I first became interested in the Mexican people. No one suspected I had harbored such a desire all of that time. But nevertheless it was not lessened with the passing years. Meantime I had finished college and unsuccessfully applied for several schools. For a year I tried for a position, but to no avail. There was nothing to indicate that my secret ambition would be gratified.

Only there was a strong urge within me that told me my prayerful waiting would not be in vain. With renewed courage and faith I resolved to wait patiently until the opportunity presented itself.

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In many instances opportunities come when we least expect them and in my case it happened just that way. As I sat reading Our Sunday Visitor of October 20, 1928, my attention was directed to Bishop Gerken's appeal for volunteers in the Mexican work in his diocese at Amarillo, Texas. Imagine my joy and delight. I said, 'Here is the opportunity to do the very thing for which I have been waiting.' Of course, my relatives and friends tried to discourage me because they thought it was only a passing fancy. They told me I knew nothing about the Mexicans and that they were a treacherous race, and even to think of working among them was the height of folly. was told of all their objectionable features and characteristics until it would seem they did not have one redeeming trait. But I was persistent in my pleadings and finally gained the half-hearted approval of my relatives to go to Texas.

I wrote the Bishop and my services were accepted. No sooner were all the arrangements made when I received a wire from the Teachers' Placement Bureau of Topeka asking me to take a position at Garden City, Kansas. was the work for which I had stated my preference and it offered a very good salary. I was encouraged to accept the position and give up the Mexican proposition, but again I triumphed over objections. All that was said could not dissuade me in my new venture. So I kept

my promise to Bishop Gerken and turned down the teaching position offered me.

In a short time, I was in Amarillo where I stayed for a time before I went with two other workers to Menard, four hundred miles south of Amarillo. We were there three months when we went back to Amarillo for a course of instructions in Spanish and the Mexican work in general. That was an opportunity also to meet the two dozen co-workers who volunteered their services to the Bishop. Our ages ranged from twenty to sixty years and we came from widely separated places in the United States — from Minnesota to Texas and from Pennsylvania to California. Only one lived in Texas and her home was in the extreme eastern part. Among us were nurses, teachers, librarians, music teachers, housekeepers and stenographers. And as would be expected we were just as different in

ITALY — Representative Joseph W. Martin, Speaker of the House, is greeted by Pope Pius in a private audience. (United Press Photo)



INTENTIONAL SECOND EXPOSURE

ces and environment. From them I learned of their simple faith and their devotion to those who befriended them.

The first time I remember seeing any Mexicans is during the time I was in school at Havs, Kansas. Three men came in a straggling, haphazard fashion into the church in the evening for Benediction. They were dressed in their working clothes and with their bandanas around their necks and their broad-brimmed hats in their hands, they presented a striking picture. They sat in different pews and seemed at a loss to know just what to do-strangers in a strange land indeed! The wonder of it all was that they would venture near the church at all. They tried to follow

ITALY — Pope Pius XII chats with blind Miss Eiken Noone of Philadelphia, who was led by her seeing eye dog. (United Press Photo)



the services as best they could. And as I was watching them I thought only God knew the secret of their hearts and perhaps in His sight they are more meritorious than many who conform more strictly to the divine services. I must confess that my attention was directed more or less to the three Mexicans. But my sympathy and my desire to go among them and their people and help them was strengthened.

Later I watched the Mexicans as they worked along the railroad tracks at different times. there was a crew of about twenty of them. They seemed to be willing to follow the foreman, also a Mexican who carefully directed their every movement. I wondered what their interest in life was and in what their joys and pleasures consisted. My imagination took me into their homes and their social and religious lives. The more I saw of them the surer I was not mistaken in my desire to know and help them. I never missed an opportunity to read and hear all I could about them. I learned a great deal by reading the experiences of social workers among the Mexicans and always kept note of the names and addresses of the social workers.

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Several years have elapesd since I first became interested in the Mexican people. No one suspected I had harbored such a desire all of that time. But nevertheless it was not lessened with the passing years. Meantime I had finished college and unsuccessfully applied for several schools. For a year I tried for a position, but to no avail. There was nothing to indicate that my secret ambition would be gratified.

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Only there was a strong urge within me that told me my prayerful waiting would not be in vain. With renewed courage and faith I resolved to wait patiently until the opportunity presented itself.

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In many instances opportunities come when we least expect them and in my case it happened just that way. As I sat reading Our Sunday Visitor of October 20, 1928, my attention was directed to Bishop Gerken's appeal for volunteers in the Mexican work in his diocese at Amarillo, Texas. Imagine my joy and delight. I said, 'Here is the opportunity to do the very thing for which I have been waiting.' course, my relatives and friends tried to discourage me because they thought it was only a passing fancy. They told me I knew nothing about the Mexicans and that they were a treacherous race, and even to think of working among them was the height of folly. was told of all their objectionable features and characteristics until it would seem they did not have one redeeming trait. But I was persistent in my pleadings and finally gained the half-hearted approval of my relatives to go to Texas.

I wrote the Bishop and my services were accepted. No sooner were all the arrangements made when I received a wire from the Teachers' Placement Bureau of Topeka asking me to take a position at Garden City, Kansas. was the work for which I had stated my preference and it offered a very good salary. I was encouraged to accept the position and give up the Mexican proposition, but again I triumphed over objections. All that was said could not dissuade me in my new venture. So I kept

my promise to Bishop Gerken and turned down the teaching position offered me.

In a short time, I was in Amarillo where I stayed for a time before I went with two other workers to Menard, four hundred miles south of Amarillo. We were there three months when we went back to Amarillo for a course of instructions in Spanish and the Mexican work in general. That was an opportunity also to meet the two dozen co-workers who volunteered their services to the Bishop. Our ages ranged from twenty to sixty years and we came from widely separated places in the United States — from Minnesota to Texas and from Pennsylvania to California. Only one lived in Texas and her home was in the extreme eastern part. Among us were nurses, teachers, librarians, music teachers, housekeepers and stenographers. And as would be expected we were just as different in

ITALY — Representative Joseph W. Martin, Speaker of the House, is greeted by Pope Pius in a private audience. (United Press Photo)





MASSACHUSETTS—John J. Henry. 74 (right), makes the final profession of vows to his son, Rev. Thomas Henry, C.P.S., as a Stigmatine Brother. Mr. Henry is a retired businessman.

our characteristics and temperaments. However, for all of these differences we were united in one purpose—to do our best in the Mexican cause.

After the conference, we were again sent back to our Missions where we were kindly greeted by the Mexicans. The children gathered about us to tell how they missed us and were glad to have us back. Our instructions were a great help and we were able to go about our work in a more systematic manner.

Bishop Gerken carefully planned the work. He made a thorough survey of his diocese which had been recently formed and he knew all its needs. He saw that if the Mexicans were to be saved to the Faith they must be instructed in religion, especially the children. It was with this purpose in view that he issued his appeal for volunteer workers. But with the depression coming on he was no longer able to finance the work on so large a scale. Those in the outlying missions went back to their homes after their year of service.

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There were hardships and disappointments but they were overshadowed by the happiness that came by serving the less fortunate brother. The work was real pioneer work as the accomodations were reduced to the bare necessities. The furnishings of the missions were of the crudest nature, but clean and sanitary. If we would do the most effective work we must not be too far removed from the people whom we serve.

I have never regretted my choice in the matter. The work was fascinating. While the pay was small, it brought satisfaction which cannot be compared to a monetary value. I can look back upon the time I spent in the missions as a time of happy experiences. Thus came to pass my secret ambition as must come to all who earnestly

pray and patiently wait.

The readers of the MESSENGER will remember Miss Sweat from her articles which appeared in our magazine earlier in the year. This article concludes her contribution to the MESSENGER at least for a while. Miss Sweat is now engaged in the Apostolate to the Negro in and around Topeka, Kansas. Of her present work, Miss Sweat who is incidentally a daily communicant says. 'I can now appreciate the privilege of daily Mass and Holy Communion. There is no better way to give thanks that I lived to enjoy the beauties of God's creation than to do what I can to bring the light of the True Faith to a race of people, the Negroes, which has been too long neglected.' The staff of the MESSENGER extends to Miss Sweat its thanks and a spiritual remembrance for her Apostolate.



Procession to Cemetery

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Holy Relics

The procession of Holy Relics which the community had on November 5 was provocative of many wholesome thoughts. The prosaic expression "examples draw" remains ever meaningful. Why? Because it possesses, apparently, that quality of freshness which Gerard Manley Hopkins says is "deep down things." And for us who are still tottling in things spiritual (for in many things we all offend) the examples of the Saints are an inspiration and a stimulus to higher things—spiritual things. The examples of the Saints permeate and touch every phase of human life, misery and degradation. These and similar reflections occupy the mind when we contemplate the relics of the Saints. And the thought of what they have done injects strength into our sinews. And we quicken our pace to a run for our aim is to overtake Christ. St. Bernard says, "It matters little to follow Christ if we do not overtake Him."

Many Small Heads

And still they gazed, and still the wonder grew, That "such small heads could

carry all they knew."

These lines (the second being intentionally mutilated to fit the context) from Oliver Goldsmith's Village Schoolmaster, may be aptly applied to the intellectual achievements of the Minor Seminarians. The Teachers' conference was, for the most part, pleased with the work which they accomplished during the first quarter of this current year.

Paper Press

Recently Father Rector purchased a small paper press which is capable of bailing from 50 to 75 pound bales. Prior to the purchase, boxes and paper, which accumulate mushroom-like, were taken by truck to New Orleans. But not being pressed before hand this necessitated a sub-

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Improvements

In November work still continued at a feverish pace by two huge caterpillar tractors. newly constructed road was raised and given a smoother grade. The muck which had been dumped into the woods during the building of highway-90, was pushed down into the lower quarters of the woods. In the process, however, the pine trees and dogwoods stood unmolested while only the bramble and underbrush were destroyed by the caterpillars. Father Rector intends to make a beautiful park in this section of the woods "where the world-quit dreamers tramp." (Dunbar-"The Monk's Walk")

Thanksgiving

The bright rays of sunlight entered like wine into the heart of the community bringing boundless

cheer and unrestrained delight. In such a radiant setting a pleasant and blessed Thanksgiving was inevitable. The day began with God. At 6:30 the community assisted at a Solemn High Mass in the chapel. The Fraters and students at 9:30 met in a rugged battle on the gridiron. With a pirouetting quarterback and swirling ends the Fraters kept the students baffled and dazzled. A relentless ground and air attack on the part of the students decreased their deficit. They were, however, soon overwhelmed by the solid impact of the fighting Monks (the Fraters). In the late stages of the game the students rallied again driving deep, deep into enemy territory, but an intercepted pass took the wind out of their sails.

In the afternoon the Fraters continued to amass victories by defeating the students in volleyball, 3 out of 5, and also the Faculty members, 2 out of 3. The events of the day were crowned with the movie Sergeant York.

Supreme Court Judges At Requiem of Negro

Washington — In November six Supreme Court Justices attended the Funeral Mass in St. Augustine's Church for Harry N. Parker, 74-year-old Negro court messenger. Present were Chief Justice Warren and Justices Frankfurter, Jackson, Clark, Burton, and Minton.

Parker, who served the tribunal for 39 years, had consistently been chosen to act as chef at informal court luncheons and private judicial parties. His mother supervised state dinners during the McKinley and Taft administrations, and his son, Emerson, is personal messenger to Justice Jackson.

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NEW YORK-The Rev. Hugh O. Craig (right), Maryknoller, is presented the Medal of Freedom. Father saw extensive service in Korea as a Catholic Missionary. (United Press Photo)

SUMMARY

A recent survey of Negro churches in the South reveals that more Negro churches are decreasing in membership than are increasing-39.3 per cent are increasing, 11.8 per cent are stationary, and 48.9 per cent are decreasing.

In the Southern states our state and federal government provides 2143 county agricultural agents for whites and only 357 Negro agents, a ratio of 6 to 1.

Out of 1,388 Negro families interviewed in 17 counties, 47.3 per cent had received no pastoral call during the past 12 months.

Of the 570 churches studied, there were 7 churches per county without

any hymnals or song books of any kind.

Nearly half of the pastors of the Negro churches, 43.3 per cent have never gone beyond the 8th grade, and 58.2 per cent have never gone above high school. The average is a 9th grader.

The training of a new type of Negro minister is one of the biggest

tasks before the American Church today.

Some large city churches are providing a scholarship of from \$100 to \$300 each year to help train one new Negro minister. (These My Brethren, Drew Seminary, Madison, N. J.)

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(These My Brethren, Drew Seminary, Madison, N. J.)

Last spring a Catholic Negro, a cultured and intelligent professional man, went to enroll his two sons in a Catholic summer camp. When his application was refused, he asked why. He was told quite frankly it was a matter of dollars and cents. "If we take your boys, white Catholics will stop sending their children." At least there was none of the usual double-talk about a full enrollment and no room for any more. But the noise of the cash register, drowning out the sound of the spatter of Christ's blood, wasn't much of an improvement.

That happened in a northern city. So did the refusal of a restaurant manager to serve a party of high school graduates, accompanied by their pastor, because there was one colored girl in the crowd. So did the horrified rebuff of a landlady who exclaimed, "Oh, I couldn't rent to you," when a colored couple answered her ad. So did the indignant reaction of two pairs of Catholic parents, who withdrew their children from the parochial school, when the pastor admitted a colored child.

These are incidents taken quite at random from one priest's experience — my own. Probably not one Catholic in ten, living in a "restricted" neighborhood, eating (probably without knowing it) in a "restricted" restaurant, staying at a "restricted" hotel or motel, even shopping perhaps in a "restricted" store (where the busy clerks just can't see a colored person, if one should happen in); not one Catholic in ten, I think, realizes

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-Editor

The White Problem by Leo



Bishop Fulton J. Sheen, Auxiliary Bishop of New York, also spoke at the ninth annual Alfred E. Smith Memorial Dinner. (I to r) Charles E. Silver, vice president of the foundation; General Alfred Gruenther, Supreme Allied Commander in Europe; and Bishop Sheen. (United Press Photo)

the indignities to which our Negro brothers and sisters are daily subjected—just because of the color of their skin.

Probably even those of us who do know the facts can never know what it is like, really, to be perpetually insecure; to arrive in a strange city, for example, and not know whether you dare to enter this hotel, or this restaurant, or this store, or even this gas station; never knowing whether you will be insulted, or ignored, or merely treated shabbily. There are laws, of course. But you can't carry a law around in your pocket; you can't buy food or a bed with a law.

Above all, you can't change anyone's heart with a law — and it is our hearts, most of all that need changing. Prejudice is not a thing of the mind — it is an aberration of the heart, the emotions. People do not first reason out that Negroes have certain undesirable traits; and then, as a result of their reasoning, begin to discriminate against the

Negroes. The process is the other way around. People first absorb a prejudice (usually — God forgive the parents — in their childhood), and then look around for reasons to justify the prejudice. So it is the heart that needs changing.

But, in fighting prejudice, we do have to begin with the head. We have to begin by showing to ourselves or to someone else that all the reasons why Negroes are an inferior race of people — reasons so glibly offered and so blindly accepted — are phony reasons. They are reasons without a shred of scientific support, as has been demonstrated over and over again.

But isn't it true that Negroes are inferior in intelligence to whites? Not at all. Intelligence tests have shown time and again, that child for child, Negroes are the mental equals of the whites. Yes, the answer comes, it is true that Negro children often are precociously bright; but doesn't their mental development stop earlier, so that as

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adults they are more stupid than whites? No, science answers; if it seems that way, it is only because Negroes, as a rule, have fewer educational opportunities; given the same educational and cultural opportunities, the Negro will have the same intellectual ability.

Well, all right; but we do have to admit that the Negro is a shiftless sort of person. Indeed we do not, we cannot, admit anything of the kind; not if we mean that the Negro is shiftless by nature. If we mean that many of the Negroes we know, herded (by us) into slum areas, condemned to live in substandard dwellings at triple rentals, several families sometimes in a unit meant for one - if we mean that such Negroes are not saving their money for a ranch-type house in the suburbs and a college education for the children - well, do we know any white families in such circumstances who are more thrifty?

But how about their low moral standards? Isn't it true that juvenile delinquency and crime are

much more prevalent among the colored, than among whites? To answer that one, let's suppose that we take ten Negro children and ten white children. Put both groups in a slum to grow up. Raise them in poverty. Limit their recreation area to the streets, since there is no room in their hovels for play, and no parks nearby. Because of their poverty, take them out of school as soon as the law allows, and put them to work at some menial task, with no future, no real hope of betterment. Now, can we honestly suppose that all ten white children will grow into fine upstanding citizens, upright and just - or will we admit that it isn't the color of one's skin that makes for crime? Actually, even in the case cited, the white children have a better chance; because they won't have to grow up under the awful burden of prejudice, with the sense of being unwanted by the very people they are supposed to respect.

But Negroes do smell, don't they? God forgive us! We have become such a septic nation, with our un-

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Cardinals, Bishops and Priests return from the dedication of the North American College in Rome. (1 to r) In front row: Msgr. Thomas Deegan, Msgr. George A. Parker, Msgr. Joseph Breitenbecker and His Excellency, Bishop William D. O'Brien. In back row: His Eminence, Edward Cardinal Mooney, His Eminence, Samuel Cardinal Stritch, and His Excellency, The Most Rev. Richard O. Gerow, Bishop of Natchez.

(United Press Photo)



Bishop Fulton J. Sheen is presented with the Cardinal Gibbons Medal for "Outstanding achievement for State, Church and University." (l to r) Bishop McEntergart, Rector of Catholic University; Bishop Sheen; Raymond Dufour, president of the Alumni Association, and Cardinal Spellman. (United Press Photo)

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der-arm deodorants and our new chlorophyll sprays, that we measuse our charity with our noses. With us, cleanliness is not merely next to godliness; it is godliness, a new idol, a modern golden calf. But let me say that I have smelled some "white" body odors that were just as pungent and just as pervasive as any from a colored skin. I'm not so sure, if I had to live in a tenement, with one tap of cold water for eight families, that I would give off the fragrance of a rose, myself.

It is such a vicious circle, this prejudice. We herd the Negroes into ghettoes; we begrudge them living room, and resent every additional street which they take over. We refuse them the good paying jobs (except in states where FEPC wields a club) and discriminate against them in the professions. We force upon them a low standard of living, which effectively bars them from educational and cultural opportunities; and then, having done all this to them, we condemn them for being what we - and not their color have made them.

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most powerful argument of all. Supposing that we do let the Negro work at any job or profession that he, as a human person can fill. Supposing that we do let him live in any part of the city that his income will allow, with a lawn and a back yard of his own. Supposing we let him (and I hope the irony of "let him" is evident; as though we, and not God, made the Negro) but supposing we let him eat in any restaurant, sleep in any hotel. shop in any store and attend any theater - won't the Negro then demand social equality? And this is the clincher, the argument to end all arguments: "How would you like your sister to marry a Negro?"

My immediate answer would be that I wouldn't mind at all, if it was a marriage of mutual love, and the man had the makings of a good husband. That is, I wouldn't mind if it was any other country but America; because I know that they both would be crucified here, by their former friends. If they could live in France, where color means nothing, or in South America, I'd be the first to say, "God bless you, children." (Continued on page 20)

INTENTIONAL SECOND EXPOSURE

adults they are more stupid than whites? No, science answers; if it seems that way, it is only because Negroes, as a rule, have fewer educational opportunities; given the same educational and cultural opportunities, the Negro will have the same intellectual ability.

Well, all right; but we do have to admit that the Negro is a shiftless sort of person. Indeed we do not, we cannot, admit anything of the kind; not if we mean that the Negro is shiftless by nature. If we mean that many of the Negroes we know, herded (by us) into slum areas, condemned to live in substandard dwellings at triple rentals, several families sometimes in a unit meant for one - if we mean that such Negroes are not saving their money for a ranch-type house in the suburbs and a college education for the children — well, do we know any white families in such circumstances who are more thrifty?

But how about their low moral standards? Isn't it true that juvenile delinquency and crime are much more prevalent among the colored, than among whites? To answer that one, let's suppose that we take ten Negro children and ten white children. Put both groups in a slum to grow up. Raise them in poverty. Limit their recreation area to the streets, since there is no room in their hovels for play, and no parks nearby. Because of their poverty, take them out of school as soon as the law allows. and put them to work at some menial task, with no future, no real hope of betterment. Now, can we honestly suppose that all ten white children will grow into fine upstanding citizens, upright and just — or will we admit that it isn't the color of one's skin that makes for crime? Actually, even in the case cited, the white children have a better chance; because they won't have to grow up under the awful burden of prejudice, with the sense of being unwanted by the very people they are supposed to respect.

But Negroes do smell, don't they? God forgive us! We have become such a septic nation, with our un-

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Cardinals, Bishops and Priests return from the dedication of the North American College in Rome. (I to r) In front row: Msgr. Thomas Deegan, Msgr. George A. Parker, Msgr. Joseph Breitenbecker and His Excellency, Bishop William D. O'Brien. In back row: His Eminence, Edward Cardinal Mooney, His Eminence, Samuel Cardinal Stritch, and His Excellency, The Most Rev. Richard O. Gerow, Bishop of Natchez.

(United Press Photo)



Bishop Fulton J. Sheen is presented with the Cardinal Gibbons Medal for "Outstanding achievement for State, Church and University." (1 to r) Bishop McEntergart, Rector of Catholic University; Bishop Sheen: Raymond Dufour, president of the Alumni Association, and Cardinal Spellman.

(United Press Photo)

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A New Guinea Order Sisters is Born

Bishop Leo Arkfeld, SV.D., Vicar Apostolic of Wewak, SV.D., Vicar habit of the order to the first novices.

ceremony the burning

grass skirt by the new

Y/e all recall how during World War II, New Guinea, the largest island in the world, loomed up as an important theater of military action. At that time the missions there had to offer up a holocaust of blood and tears as they found themselves between two fires. Today, New Guinea looms up again before our gazethis time, however, as an important theater of missionary action. When on October 7, 1952, the Feast of the Holy Rosary, Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Wewak, invested seven young maidens of the primitive people of his vicariate with the garb of the newly-founded order of the Little Sisters of the Holy Rosary a tremendous event in the history of the New Guinea missions took place.

As Pope Pius XII has so often said, the Church is foreign to no nation. She is a mother equally all. And this holds true for even the lowly people of New Guinea just emerging from a primitive civilization. The natives, seeing their "first fruits" of virginity in the religious life, must indeed have great joy. The Church, they saw, is truly their mother.

"The Church is a Mother, Sancta Mater Ecclesia, a true Mother, the Mother of all nations and of all peoples She does not belong exclusively to this or that people, and not even to one people more and to another less, but she belongs to all equally." (Christmas Message of Pius XII, 1945.)

INTENTIONAL SECOND EXPOSURE



Seven young brides of Christ kneel
before the Bishop to receive the garb
of a Little Sister of the Rosary.



Bishop Arkfeld with the novice-mistress and new novices.



The newly-clothed Sisters in their garb of dark-blue march solemnly in procession from their convent.



The novice-mistress with novices and postulants.



Bishop Arkfeld, S.V.D., ordained three priests 1949. at St. Augustine's Seminary in February, 1949.

A symbolic of her former grass skirt by

Bishop Leo A Apostolic of W habit of the orde

The Little Sisters

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But an even more pertinent answer is that Negro men aren't waiting, panting, to marry white girls; and colored girls are not burning with desire for white men. conceit might be piqued, indeed, if we knew how little our lily-white charms appeal to our darker brethren. Italians tend to marry Italians, Jews tend to marry Jews, Poles tend to marry Poles. (A Polish mother once wept on my shoulder because her boy was "making a mixed marriage" by marrying an Irish girl - even though the girl was Catholic and the marriage would be in the Church). Negroes will always, naturally, tend to marry Negroes. However, I shall be quite brazen about the whole matter and admit that it would not make me lose an hour's sleen, if I knew that a hundred years from now, every American would carry a coat of permanent tan.

So much for the arguments we generally hear. All that I have said so far has been from a purely natural viewpoint, leaving religion out of it. But I made a mistake when I said that the defeat of prejudice must begin with the head. It must begin with the knees, and then go on to the head and the heart. We must start with prayer; with prayer for ourselves, that we may conquer any stirrings of prejudice that we may find in our own hearts: and prayer for the others with whom we shall sweetly reason, that God's grace may pave the way for our words.

And if it is a Christian with whom we reason, we shall not stop with practical arguments. We shall not be content to point out that racial prejudice is a cankersore upon our nation; that it makes us hypocrites in our civil life, damages the fabric of our political structure, weakens our standing before other nations, and hampers tremendously the moral leadership which we could give to the world. All that is true enough; but we would go on to point out that racial prejudice is a sin; that it is a sin against the Fifth and Seventh, and the Eighth Commandments. It is a sin against the Fifth and Seventh. which command us to render full justice to our neighbor, in his person and his property; a sin against the Eighth, which commands us to render our neighbor full justice in his reputation and in our personal relations with him.

Above all, discrimination against any man because of his color, is a sin against the Great Law of Love which, Christ says, "contains the whole law and the prophets: Thou shalt love the Lord thy God with thy whole heart . . . and thy neighbor as thyself!"

And when we say a sin, we mean a real sin. It is easily possible that we may be tempted, of course, without sinning. We may have a tendency to prejudice, like some people might have a tendency to dishonesty or unchastity or any other weakness. So long as we resist the tendency and refuse to surrender to it, we commit no sin. But the moment that we consciously surrender to our prejudice, and do or say or encourage anything hurtful to an individual or a group of their race, we have wounded Christ, we have sinned.

Indeed, as we talk with our Christian friend, we need to point out to him that it is not enough

(Continued on page 33)



By Frank J. Ford

COMMENTS ON FEPC

Benjamin Samuels, vice-president of the largest taxicab company in the midwest, straddles no fences in a discussion of equal job opportunity for all.

"Here in Illinois," says Mr. Samuels, "fair employment practice has been fought bitterly by powerful associations of business men and principally on the basis of expressed fears of what might result from such legislation. It is remarkable, therefore, that in every state where we have had fair employment practice legislation, every single fear expressed here has failed to materialize.

"The strongest argument in my mind on this question of fair opportunity in employment is the record already established in 11 states and 26 municipalities where this basic law has been enacted and in not one single case has there been a movement to repeal such laws.

"An investigation would further show," Mr. Samuels concludes, "that in these communities where business men opposed the enactment of such legislation, they now come out publicly and state that the benefits resulting from such

legislation have convinced them that they would not wish to be without such a law. So here you have the remarkable situation of a law based on humanitarian considerations and moral standards, which turns out to be a distinct benefit in the operation of business. It certainly has proved highly advantageous in every area where it has been given a trial."

"Ever so often," observes the Chicago DAILY NEWS, "somebody comes up with a proposal to multiply the millions we are already spending for propaganda abroad. The argument is that we can sell automobiles and breakfast foods, so why can't we sell the rest of the world on the American way of doing things.

"As for ourselves," says the NEWS, "we have always been skeptical of the proposition that you can sell democracy as you do soap. But assuming that you can, we would point out that a smart soapmaker still devotes a large part of his efforts to improving his product. It would shock many Americans to discover the number of intelligent Europeans and Asians who have no special admiration for life in America. The homeless, the hungry and the hopeless look our way with yearning, but the upperhalf tends to like it where they are. From this distance they view us dispassionately and they find that the sales literature doesn't always square with the facts. There is, for instance, the condition reported recently by the President's committee to inquire into the observance of the clause in all government contracts forbidding discrimination in employment.

"Government contracting is so widespread and far-reaching that if every contract observed the spirit of the law, racial and religious bias in hiring workers could no longer exist. The committee's report recites all the familiar reasons, based on democracy and hu-

man equality for ending this discrimination. It goes farther and deeper when it points out that failure to use, to the best advantage, all the brains and skill in America is a drag upon our own progress. This applies with particular force to our own city, Chicago. The non-white population of this city increased 80 per cent in the decade from 1940 to 1950, growing from 282,244 to 509,437. In the same 10 years, the white population fell by .1 per cent, from 3,114,564 to 3,111,523. No argument could be more powerful for utilizing the highest skills of all the residents of Chicago, if the city is to grow in true value at a place to live."



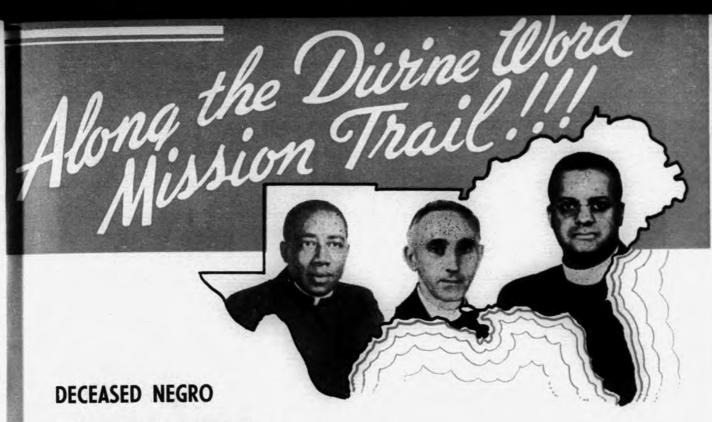
FLORENCE—Ancient Coach, believed built in 18th Century, is prepared for shipment to the United States. It was used the last for the coronation of Pope Pius IX.

(United Press Photo)

YOU HAVE MOVED!

Kindly drop us a card giving both your old and new addresses so you will not miss a single issue.

ST. AUGUSTINE'S MESSENGER Bay St. Louis, Miss.



PARISHONER HONORED . .

A new Negro Housing Unit of the Federal Building Project in St. Martinville, La., was named after Mr. Lester Journet, outstanding Catholic businessman. He was a great benefactor of Notre Dame Church, his local parish. He purchased the site on which the convent of the Sisters now stands His widow, still living and an active member of Notre Dame parish, donated generously to help clear the debt on the convent. Mr. Journet died on October 14, 1946. The con-

vent was built during the pastorate of Father Maurice Rousseve, S.V.D.

Gidding, Texas . . .

From Gidding, Texas, Father Vincent Waiches has notified us that construction work has already been begun on his new parish Church, St. Margaret's. This new \$25,000.00 brick structure, to be built on a modified Spanish style, should be substantially completed by the beginning of February. The new Church will accommodate approximately 200 persons, twice the size of the present congregation. Father Waiches has also informed us that his parish is the only one with a resident pastor in the entire county. The county covers a territory which is more than three times the area of Chicago. Father Vincent also has a mission Church in a neighboring county.



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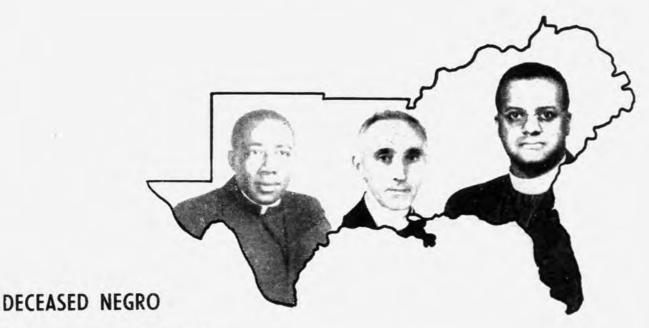
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Here is the artist's conception of the new St. Margaret's Church, Gidding, Texas.

Boys and Young Men . . .

If you wish to serve God and devote your life to His cause, but do not feel capable of becoming a priest, then join the ranks of God's HIDDEN HEROES, the Missionary Brother. Learn more about the noble life of a Missionary Brother through the

FUTURE BROTHER CLUB St. Augustine's Seminary Bay St. Louis, Mississippi

One of the young parishioners helps Father Waiches, S.V.D., dig the first shovel-full of earth at the ground breaking ceremonies for his new church in Gidding, Texas.





These boys and girls are the 1953 graduates of Our Lady of the Rosary School, Jeanerette, La. Fathers Arthur and Jerome Haines, S.V.D., are in charge of this Louisiana parish along with its two missions. Incidentally, the lad in the foreground is now in St. Augustine's Minor Seminary.

We extend to our readers and benefactors prayful and heartiest wishes for a Happy Year!

From Jeanerette we have also received this group picture of the 1953 Communion and Confirmation classes at Our Lady of the Rosary.



INTENTIONAL SECOND EXPOSURE



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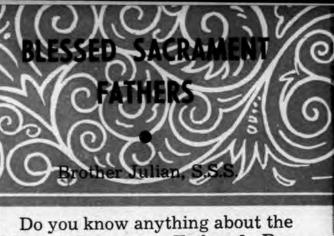


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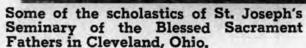




Blessed Sacrament Fathers? Perhaps you don't. Neither did I a few years ago. Then I saw them listed in Saint Augustine's Messenger among the names of the religious congregations that were accepting Negro candidates for the priesthood. Since that time I have learned much more about this congregation and have even become a member. And I am not the only Negro member either. There are four of us. Now I consider learning about the Blessed Sacrament Fathers one of the greatest blessings of my life. Here is why.

The Blessed Sacrament Fathers is the name commonly used to refer to the Congregation of the Most Blessed Sacrament. This Congregation is a society composed of religious priests and brothers who have as their sole end the glorification of Our Lord Jesus Christ present in the Holy Eucharist. This end is realized primarily by perpetual exposition and adoration of the Most Blessed Sacrament in the houses of the Congregation.

Each religious is bound to make three hours of adoration each day. The members of each house are divided into eight groups which follow one another in succession so that at every hour of the day and night some member of the Community is present before the Most Blessed Sacrament. In addition to this Service of Adoration, the priests and clerics recite the



whole of the Divine Office in choir before the Most Blessed Sacrament exposed. Benediction and other exercises in honor of the Most Blessed Sacrament are held in the chapel each day.

To this life of prayer is added a Eucharistic Apostolate. Through it the members of the Congregation work to make the Holy Eucharist loved and adored by all men. They make use of the priestly ministry and various other means to accomplish this Apostolate. One of their chief works is caring for the spiritual welfare of priests.

The Congregation was founded in Paris in 1856 by Blessed Peter Julian Eymard, a priest who was endowed with a special love for the Most Blessed Sacrament and for the Blessed Virgin. God showed him that the Church had need of a special body of men whose sole purpose in life would be to honor Our Lord ever present in the Most Holy Eucharist. Blessed Eymard gave all his energies to accomplish the Divine Will in this regard.

The present state of the Congregation shows how God blessed the work of this "Apostle of the Eucharist." The Congregation gradually spread from France to other countries of Europe and then to the New World. It now has about 1,200 members who compose 80



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ut 80 The majestic altar of Exposition at St. Joseph's Seminary, Cleveland, Ohio. Here the Blessed Sacrament Fathers spend many hours each day in intimate prayer with their Eucharistic King.

BLESSED SACRAMENT **FATHERS**

Brother Julian, S.S.S.

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The majestic altar of Exposition at St. Joseph's Seminary, Cleveland, Ohio. Here the Blessed Sacrament Fathers spend many hours each day in intimate prayer with their Eucharistic King.



The Negro scholastics of the Congregation of the Most Blessed Sacrament. Left to right, Brother Julian, S.S.S., Brother Peter, S.S.S., and Brother Bonaventure, S.S.S. The professed religious wear a small white monstrance over the left breast, the insignia of the Congregation.

houses in 20 countries situated in 5 continents. In 1900 the first house was founded in the United States, St. Jean Baptist located at 184 E. 76th Street, New York City. the present time there are 7 other houses in the Province of St. Ann which comprises the United States and England. They are Notre Dame Church, 1335 W. Harrison Street, Chicago, Ill.; Blessed Sacrament Shrine, 1224 East Gold Avenue, Albuquerque, New Mexico; St. Paschal Baylon Parish, Wilson Mills Road, Cleveland, Ohio; St. Joseph's Seminary, 17608 Euclid Avenue, Cleveland, Ohio; Blessed Sacrament Novitiate, Barre, Mass.; Eymard Seminary, Hyde Park, New York; and Eymard House, Leicester, England. This Province now has about 150 professed religious and 22 novices.

Because of the nature of its work, the Congregation does not have an Apostolate directed exclusively toward the Negro in this country. However, the special cult offered to the Most Blessed Sacrament by the Congregation has a strong appeal to the Negro because this exterior solemnity gives us an opportunity to express our interior love and devotion to our Eucharistic

King in an outward manner. More and more Negroes are attending the Eucharistic Guard of Honor Services held at St. Jean Baptist Church on the third Sunday of the month. These Services include a sermon. congregational singing, and a procession in honor of the Most Blessed Sacrament. There are Negro members of the parishes conducted by the Congregation and they are encouraged to participate in the various Eucharistic Works. At one time both the male and the female branches of the Eucharistic Fraternity (an organization comparable to a third order) in New York had a Negro for president.

The Blessed Sacrament Fathers have three houses among the Negroes of Africa. One is a parish in Lourenco, Marques, the capital city of the Province of Mozambique. The Congregation took over this parish in 1946. Since the arrival of the Fathers with solemn Exposition of the Most Blessed Sacrament, the native people have made much progress in the Faith. The second house of Africa is the diocesan seminary for the native clergy at Namaacha also in Mozambique. This seminary has 15 students four of whom were recently tonsured. At Namaacha there is also a Novitiate for lay brothers of the Congregation. On January 6, 1953, two native postulants took the habit as novices. The third house is located at Kitega (Ruanda Urundi) in the Belgian Congo. It is a parish made up of 15,000 native souls. The Fathers have been greatly impressed by the faith of the people.

The first Negro priest of the Congregation is Rev. Peter Nkundwa, S.S.S., a native of the Belgian Congo. Father Nkundwa was a

diocesan priest in the Congo when he learned of the Blessed Sacrament Fathers and decided he wanted to join their Institute. He entered the Novitiate in Belgium in November, 1950, and made his First Profession there on June 9, 1952. After his progession he was sent by his Superiors to make advanced studies in Rome.

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We Negro members of the Congregation are very happy in our vocation. We realize that our Lord has shown great love for us in receiving us into His intimate family of special servants. We have also experienced an excellent spirit of love and fraternal charity from our brothers in religion. It is the spirit which Blessed Peter Julian determined would be the spirit of his religious; since it is the spirit of our Eucharistic Lord Himself.

The Congregation will gladly receive more Negroes. There are many openings both for vocations to the priesthood and to the lay brotherhood. Vocational information may be obtained from any of the houses of the Congregation.

Profession of Brother Julian, S.S.S. Profession is made before the Most Blessed Sacrament Exposed. Reverend Lionel Lavigne, S.S.S., Master of Novices, is shown presenting the book of the Constitutions to Brother Julian.



INTENTIONAL SECOND EXPOSURE



The Negro scholastics of the Congregation of the Most Blessed Sacrament. Left to right Brother Julian, S.S.S., Brother Peter, S.S.S., and Brother Bonaventure, S.S.S. The professed religious wear a small white monstrance over the left breast, the insignia of the Congregation.

houses in 20 countries situated in 5 continents. In 1900 the first house was founded in the United States. St. Jean Baptist located at 184 E. 76th Street, New York City. At the present time there are 7 other houses in the Province of St. Ann which comprises the United States and England. They are Notre Dame Church, 1335 W. Harrison Street, Chicago, Ill.; Blessed Sacrament Shrine, 1224 East Gold Avenue, Albuquerque, New Mexico; St. Paschal Baylon Parish, Wilson Mills Road, Cleveland, Ohio; St. Joseph's Seminary, 17608 Euclid Avenue, Cleveland, Ohio; Blessed Sacrament Novitiate, Barre, Mass.; Eymard Seminary, Hyde Park, New York; and Eymard House, Leicester, England. This Province now has about 150 professed religious and 22 novices.

Because of the nature of its work, the Congregation does not have an Apostolate directed exclusively toward the Negro in this country. However, the special cult offered to the Most Blessed Sacrament by the Congregation has a strong appeal to the Negro because this exterior solemnity gives us an opportunity to express our interior love and devotion to our Eucharistic

King in an outward manner. More and more Negroes are attending the Eucharistic Guard of Honor Services held at St. Jean Baptist Church on the third Sunday of the month. These Services include a sermon, congregational singing, and a procession in honor of the Most Blessed Sacrament. There are Negro members of the parishes conducted by the Congregation and they are encouraged to participate in the various Eucharistic Works. At one time both the male and the female branches of the Eucharistic Fraternity (an organization comparable to a third order) in New York had a Negro for president.

The Blessed Sacrament Fathers have three houses among the Negroes of Africa. One is a parish in Lourenco, Marques, the capital city of the Province of Mozambique. The Congregation took over this parish in 1946. Since the arrival of the Fathers with solemn Exposition of the Most Blessed Sacrament, the native people have made much progress in the Faith. The second house of Africa is the diocesan seminary for the native clergy at Namaacha also in Mozambique. This seminary has 15 students four of whom were recently tonsured. At Namaacha there is also a Novitiate for lay brothers of the Congregation. On January 6, 1953, two native postulants took the habit as novices. The third house is located at Kitega (Ruanda Urundi) in the Belgian Congo. It is a parish made up of 15,000 native souls. The Fathers have been greatly impressed by the faith of the people.

The first Negro priest of the Congregation is Rev. Peter Nkundwa, S.S.S., a native of the Belgian Congo. Father Nkundwa was a

diocesan priest in the Congo when he learned of the Blessed Sacrament Fathers and decided he wanted to join their Institute. He entered the Novitiate in Belgium in November, 1950, and made his First Profession there on June 9, 1952. After his progession he was sent by his Superiors to make advanced studies in Rome.

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CORNER CORNER

Dear Boys and Girls:

Who is the present successor of St. Peter? Pope Pius XII, of course, you will say. Yes, and do you know how many popes there have been before our present Holy Father? I'll bet you have never even thought of that. Take a guess and see how close you come—. There were 262 popes between the present Holy Father and St. Peter, the first pope.

What do you know about St. Peter? You know, of course, that our Lord made Peter the foundation of His Holy Church when he told Peter: "I say to thee, thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it." (St. Matt. 16:18). At first, Peter did not resemble a rock at all. In fact, we might call him a coward. He not only deserted our Lord just before the terrible passion, but even denied Jesus several times, because he was afraid of the Jews and the soldiers. But, after receiving the Holy Ghost on the day of Pentecost, St. Peter began to show that he was really the rock on which our Lord built His Church. The very first time that Peter preached, 3000 people were converted and baptized. The second time he preached, 5000 were brought over to the Catholic Church.

A very interesting story is told of St. Peter. There was a certain man named Simon Magus who was a great magician. Simon Magus had done so much magic that the people were saying that he had a great power from God. It so happened that St. Philip, one of the 12 apostles, came to Samaria, the city where Simon Magus was practicing magic. Philip converted and baptized very many of the people. Simon Magus was among those who were converted and baptized. However, the old magician soon went back to his old ways, fooling the people by telling them that he had power from God. Now St. Peter was travelling all around, preaching the word of God. When he arrived at Rome, he was somewhat surprised to find Simon Magus there. Simon was up to his old tricks. He was trying to make everyone believe that he had power from God. The cruel old emperor of the Romans, Nero, believed in the magician. Wishing to put St. Peter to shame, Nero had Peter and Simon Magus meet in public. Simon Magus was supposed to show St. Peter up with his magic. Well, he tried hard. Old Magus used all the magic he had and started flying in the air above all the people. The wicked emperor Nero cheered, and so did all the people. But St. Peter prayed to God, and God answered his prayer. After flying a short time, the old magician fell and broke both of his legs. Nero and all the wicked people were put to shame.

That is a funny little story, isn't it? But, did you notice how powerful were the prayers of St. Peter? prayers put Simon Magus and Nero to shame, just as his prayers converted 3000 people during his first sermon and 5000 people during his second sermon. Do you know why St. Peter's prayers were so powerful? For two reasons; because Peter was holy, and because the Blessed Virgin, the rest of the apostles, and the other members of the Church were praying with St. Peter. We should often pray in the same way together with our own Holy Father.

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Every year during this month, from January 18 to January 25, the Church devotes eight days to special prayer. These eight days are called "The Church Unity Octave." The first day is on the feast of "St. Peter's Chair at Rome," and the last day is on the feast of "The Conversion of St. Paul." During these eight days of prayer, the whole Catholic Church prays that all people who are not Catholic will be converted and live as good Catholics. You — yes, YOU — can be a big help to the Church and to God's work by saying just a tiny prayer on each of these days for the intention just mentioned. You can say your own little prayer, or you may use another one, such as the following:

"Lord Jesus, most gracious Savior of the world, we humbly beg of Thee by Thy Most Sacred Heart that all the sheep now wandering astray may be converted to Thee, the eternal Shepherd and Bishop of their souls, who livest and reignest through all eternity. Amen."



Catcher Roy Campanella celebrates with his family when he was again voted the National League's Most Valuable Player of the Year.

(United Press Photo)



Some outstanding artistic talent was evident in the exhibition of paintings by NUNS during the celebration of American Art Week.

(United Press Photo)

COULDN'T STUMP HIM

A teacher in Brooklyn said, "Joey, give me a sentence using the word 'bewitches'." After deep thought, Joey replied, "Youse go on ahead—I'll bewitches in a minute."

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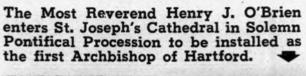
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Current News!



New Auxiliary Bishops for New York consecrated by James Francis Cardinal McIntyre (center), Bishop Edward V. Dargin (left) and Bishop Walter P. Kellenberg (right).







Governor Earl Warren as Chief Justice of the United States. He succeeds the late Fred M. Vinson.



One of the Nuns, who engaged in the task of building their own Convent in Turin Italy.

merely to abstain from positive acts of prejudice; we must exert every effort, we must labor in love to counter prejudice and to eliminate prejudice, wherever we find it and whenever opportunity of-Because we remember Our Lord's description of the Last Judgment. There He doesn't speak of barring souls from Heaven for what they did do, but for what they did not do: "Then they (the rejected ones) also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?' Then He (Christ) will answer them saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for Me.' "

So long as we, any of us, through lethargy, indifference, or sloth — even without prejudice; so long as we continue to let our colored brethren hunger and thirst for rec-

ognition of their dignity as human persons; so long as we let them walk as strangers among us, strangers in their own land; so long as we leave them nakedly exposed to the coldness, the harsh rejection they meet with on every side; so long as we keep them effectively imprisoned in their ghettoes, through our housing restrictions and "neighborhood improvement associations — just so long are we coming under the curse of Christ Himself.

For my own part, if I nad to swap places, on Judgment Day, with some hardened sinner, I feel that I would stand a much better chance of mercy in the place of the thief, or the harlot, or the drunkard, or the murderer — any of those whose sins were the sins of weakness — rather than in the place of one who had been unable to see Christ in his brother, because of the darkness of the brother's skin.

Lucille Ball and Desi Arnaz were guests of honor at a Catholic Charity Ball. All proceeds from the Ball are directed to the Rancho San Antonio boys' home, administered along non-sectarian lines under Catholic supervision. Father Hill (left) was the former director of the home. Brother Carlos (right) is the present director.



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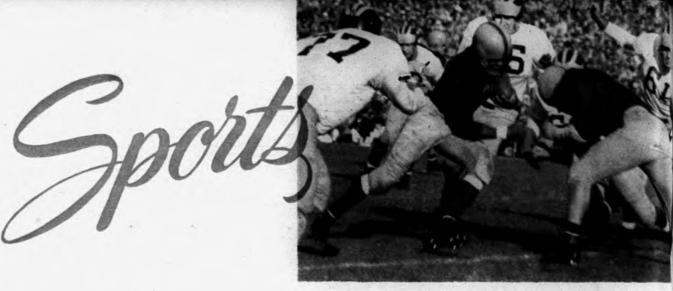
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J. C. Caroline (center), star Illinois back, makes a three yard gain against Michigan. Illinois won 19-3.



Roy has a warm spot in his heart for children. Here he receives the congratulations of his young admirers after being named "Most Valuable Player of the Year."

(United Press Photo)

All gifts to St. Augustine's Seminary are deductible for Federal income tax purposes. Thus does our Government encourage gifts to recognized charities. Our missionaries will be glad to perform your works of mercy.



Yankee Hopefuls work out in Puerto Rico. Frank Leja (left) and Vic Power are the new members on the Yankee lineup. (United Press Photo)



Campanella does it again! Roy receives the award as the National League's "Most Valuable Player of the Year." He won the same award in 1951.

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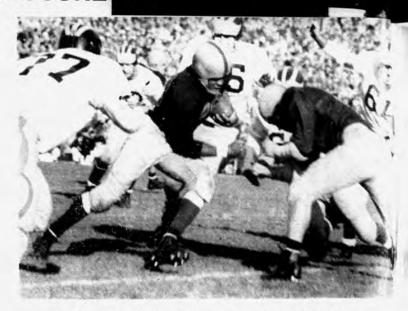
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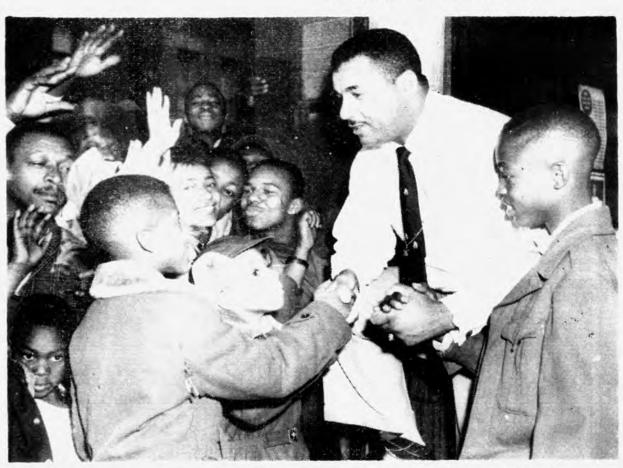
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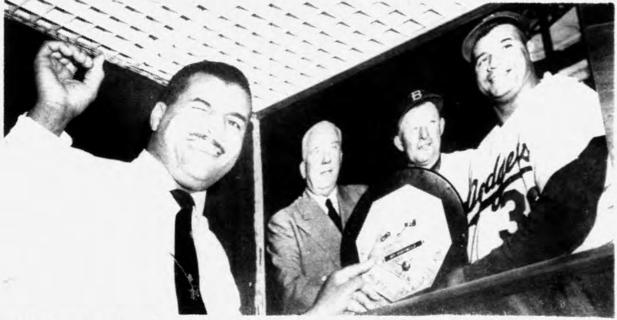
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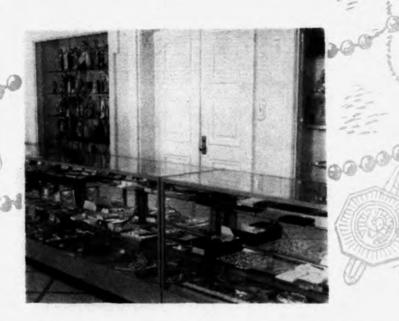
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Our Cover

Francis Cardinal Spellman, humble son of Holy Mother Church, Member of the Sacred College of Cardinals, Archbishop of New York is the subject of this month's cover. With great pride, the MESSENGER lauds His Eminence for his magnanimous deeds of Christian charity at home and abroad; for his example of patriotic devotion to his country and its ideals; for his obedient and filial devotion to the Church; and for his sterling example of a good priest and shepherd of souls. 'Behold a great priest, who in his days pleased God. There was not found the like to him, who kept the law of the most High!

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.



(*We think this article, besides being informative, aptly expresses our editorial sentiments this month.) 4EDITOR.

"Among the best methods for the defense of religion, there is none more suited to the present age and none more efficacious than the Catholic Press."

With these significant words, Pope Leo XIII stressed the allimportant role of the Catholic Press.

There never has been a time in the history of the world that the Catholic Press has not had a vital role to enact. Nor has there been a time in our Land when the Catholic Press has not wielded a mighty influence.

In the days when the United States had its beginnings, the Catholic Press had to struggle not only for life but, also, for the principles which it upheld.

History records that it was a time of bitter struggle for Catholicism. Those people who had come from a land that once had been Mary's Dowry but, later, had discarded all love for her continued to carry in their hearts that same hatred for all things Catholic.

But even as these people had come to the United States, so, too, had others. These were from countries in the Old Land that had remained fervent Catholics throughout every difficulty. These good people had brought with them the harvest of their faith. Once here, they had planted the seeds of their religion so that the harvest here, too, would be rich and rewarding and pleasing to God.

One of the methods they employed to battle for their religion was the Catholic Press, sincere and trustworthy in all of the things it taught.

At first, these valiant individuals
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Editorial

(Continued from page 38)

were not too successful. One paper would start but soon it would have to end its existence either for financial reasons or for reasons those who hated them saw fit to place in their path.

But not even these sundry obstacles could serve to discourage them. For the moment one Catholic paper saw its death, another would see birth.

Because it was a time of political unrest, these papers were forced to deal with political matters. This, though, did not mean that religion was overlooked completely. On the contrary.

These dealt with those religious matters which were being belittled by those who hated the faith.

In this way, these ill-guided people could read and understand that their attitudes toward Catholics were not only unfair but, also, most incorrect.

At the same time, those of the faith who read these articles on religion became stronger in their comprehension of the faith and so could fight for it more intelligently.

It is interesting to note that the first two Catholic papers to be published in the United States were in the French language. Warm-hearted, good Catholics, it was only natural that they turn to the printed word for the expression of their faith.

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These papers were the Courier de Boston and the Michigan Essay and Impartial Observer. This latter paper was under the able edi-

"At no other time has the apostolate of the Catholic Press and its high mission in the diffusion of divine truth been of greater importance than in these days when the enemies of God have become so numerous and so insidious in the propagation of the doctrine of darkness."—Pope Pius XII



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Crossing the ocean because of the tragic events of the French Revolution, he arrived in the United States in 1792. Mention only will be made of his courageous work as a missionary. Attention will be focused on his efforts in behalf of the Catholic Press.

In April, of 1805, he had been named the first chaplain of the Michigan Militia. A spiritual leader in that state, he decided to launch a Catholic newspaper.

In 1809, under his guidance, the first printing press was established in Michigan. On August 31, of that year, the first copy of the Michigan Essay and Impartial Observer appeared. Although shortlived, the paper left an indelible imprint upon the beginnings of the Catholic Press in the United States, one which many papers were soon to follow.

Most of the periodicals which came after this lived for a period of not over three years. The important thing, however, was that the moment one went out of existence, valiant Catholics were prepared to launch another.

The next publication which bears attention in the history of the Catholic Press was called the United States Catholic Miscellany. Completely religious in contents, it was under the aegis of Bishop England, head of the Diocese of Charleston.

This spiritual leader felt that those who persisted in being against Catholicism did so only because they did not know the truths of the religion. He would rectify that via his paper, he said.

His periodical became a noble and masterful endeavor toward this direction. Non-Catholics began to ask questions which meant they were now sufficiently interested to know what Catholicism was all about.

Bishop England told them in very stirring articles. These awakened the faith in the hearts of the lukewarm and stimulated the hearts of those men who had regarded the Catholic faith as a bogey-man not to be trusted.

When lack of funds forced Bishop England to discontinue his paper, he was determined that it be only temporary. He had begun a staunch weapon of defense for the faith. He would not see it end.

A few months went by and the Miscellany was revived, more vigorous than it ever had been, more than ever full of courageous words meant to teach the Catholic religion to all who would read. And though the beginnings of the Miscellany had been feeble and uncertain, it continued to grow constantly right up to the time of the Civil War.

Because upheavals always demand their price, Bishop England had to terminate issuing the Miscellany. But even now he was determined that it be only for the "duration." Once the war would end, the Miscellany would rise even stronger than it had been before. And it did.

Other Catholic papers appeared on the scene during this period. Scattered in various sections of a growing country, each had their own special tasks to perform. And

(Continued on page 56)

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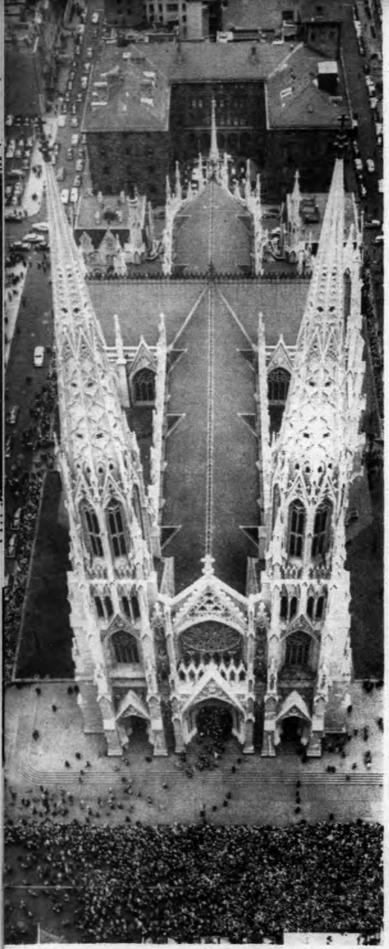
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(Continued on page 56)



The Great St. Patrick Cathedral in New York.

United Press Photo

CARDINAL SPELLMAN

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James Henry, S.V.D.

Whitman, Massachusetts, with a population of barely 8,000 has given to New York and the world, America's greatest churchman — Francis Cardinal Spellman.

Born on May 4, 1889, the son of the town's Irish grocer, Francis J. Spellman was destined for a "super-Pauline" apostolic life in which he would skirt the globe over three times and become Father to a city of eight million. He was educated at Fordham University; then attended the North American College in Rome where he was ordained priest May 14, 1916. Working in the Vatican and evolving better methods of caring for the chancellery business, inevitably forced Papal attention on him. He was consecrated Bishop, auxiliary to Cardinal O'Connell on Sept. 8, 1932. En route home across the Atlantic to his new assignment, Bishop Spellman received the nowfamous message from his new superior: "Welcome to Boston. Confirmations begin on Monday. Report to the Chancery for instructions." The new Bishop was assigned Sacred Heart parish in Newton Center. This gave him a roof over his head, but with the roof went a \$69,000 debt. But Cardinal O'Connell knew his man! The debt was The parish flourished. cleared. With the passing away of Cardinal Hayes, speculation buzzed in clerical circles as to who would succeed. Pope Pius XI died before making any appointment, and Pope Pius XII succeeded him March 2, 1939. Seven weeks expired. Then the striking news reached America that the new Pope had chosen Francis J. Spellman for New York.

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Being spiritual director of the largest city in the world no doubt has its "honor", but it also has its "onus". As one writer said, ". . . he keeps longer hours at more arduous and varied tasks than the President of any great business corporation and, probably, even of any nation." He is present at the commencement exercises of nearly all the Catholic colleges and high schools in the city, gives out the diplomas and listens to speeches. Always his friendly smile, his simplicity, patience and understanding wins the affection of everyone. The Cardinal's day usually begins at 7 a.m. and ends at two the next morning. Daily he is host to ten or twenty guests ranging in importance from Presidents of foreign countries to simple G. I. Joes. Though he receives a vast amount of daily mail he reads every card and insists on signing every response. One can only imagine the complicated organizations that exist in such a large

archdiocese as New York. True, the Cardinal has six capable and talented auxiliaries whose advice he receives, but he assumes ultimate responsibility for all undertakings. Still, hard as it is to believe, he finds time to write books. "Action This Day" was serialized in Collier's. His novel "The Foundling" made the half-million mark. If recreation is a change of occupation, the Cardinal has that—all day long.

One charitable work that has won him the deep love of every family in the nation is his yearly Christmas visit to Korea. He prefers the cold and discomfort of those barren hills to the joy of a pleasant season with his aged father and family in Massachusettsjust to bring some joy to this nation's defenders. Somewhere in Korea, a few years back, there was a hill where innumerable Americans and United Nations soldiers gave their lives. The G.I.'s in bitter sorrow named it "Heartbreak Ridge." Then one Christmas Cardinal Spellman came and said Mass on Christmas morning. boys in gratitude rechristened it "Heartlift Ridge," a permanent reminder to the "lift" his Mass had given them to remind them of better Christmases they had spent at home. Just after the past Christmas of '53 a young American soldier wrote home: "We had a pretty nice Christmas over here in Korea. Cardinal Spellman said Mass for us on Christmas morning on a large parade-field with thousands of soldiers participating. It certainly made us feel good to see him standing there in the cold with us, conveying the blessings of the Divine

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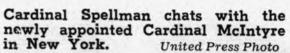
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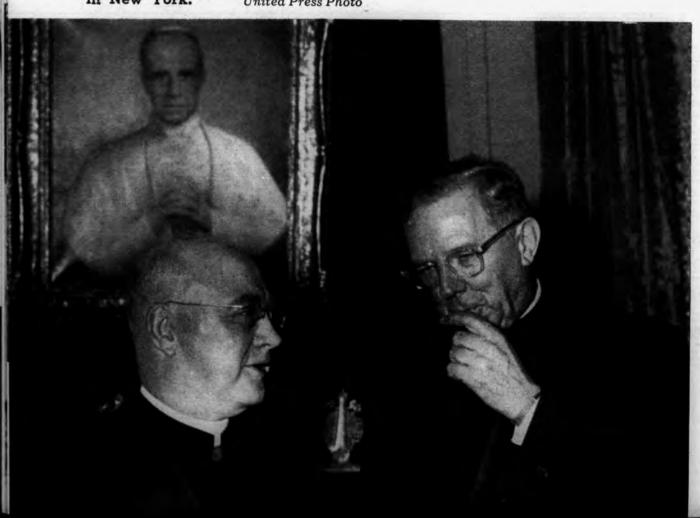
The G. I.'s are one in their thanks to him for bringing them the consolation of religion and the gratitude and encouragement of the nation.

We here at St. Augustine's hold His Eminence in high esteem also for his coming to Bay St. Louis to consecrate Bishop Bowers. That day will long remain in our memory. Cardinal Spellman, great friend of the American Negro Apostolate, though his schedule for that week was "packed", never





← Cardinal Spellman on the day of the consecration of the Most Rev. Joseph O. Bowers, S.V.D.





Mrs. Portia W. Pittman, the only living daughter of the late Negro educator, Booker T. Washington, presents a collector's set of Carver-Washington commemorative halfdollars to Cardinal Spellman. United Press Photo

complained of being weary or overworked. He wouldn't miss such a milestone in American history.

Poet, writer, priest, Head Chaplain to the armed forces, Archbishop of New York, Prince of the Church-friend and benefactor of all . . . God bless you, Francis Cardinal Spellman.



▲ Cardinal Spellman (left) with Cardinal Tien, S.V.D., of China (right) on the occasion of Archbishop Cushing's receiving of the pallium.
United Press Photo

Bishop Fulton Sheen bids farewell to Cardinal Spellman as the Cardinal was leaving New York on his Christ-mas visit to the troops in Korea. United Press Photo



INTENTIONAL SECOND EXPOSURE

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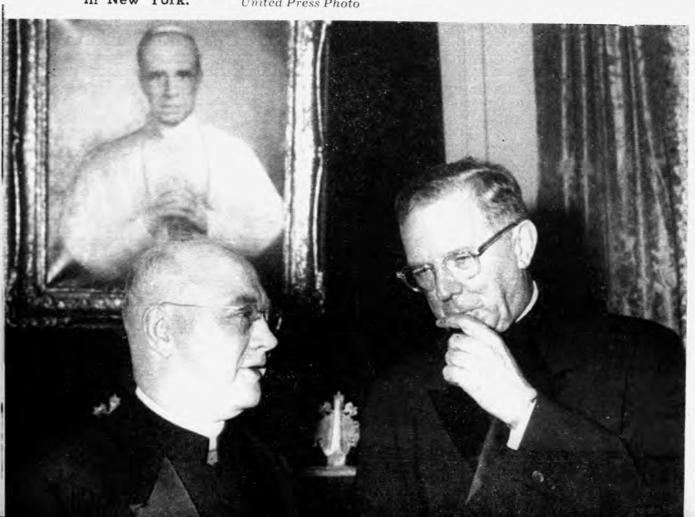
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Cardinal Spellman chats with the newly appointed Cardinal McIntyre in New York.

United Press Photo





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United Press Photo Cardinal St

Cardinal Spellman with our troops in Korea.



Cardinal Spellman with his 94-yearold father, William Spellman. The occasion was Mr. Spellman's birthday.

United Press Photo



In Korea, Cardinal Spellman said Mass for the soldiers. Eagerly they kiss his ring after the services.

United Press Photo



The Word-Made-Flesh

Throughout January the Christmas crib remained erected in our chapel. The entire month is dedicated to the Divine Word under Whose aegis we seek self-conquest and the conquest of the world for God. Our Founder, Father Janssen, had a special devotion to the God-Man and endeavored to inculcate a like devotion in his spiritual sons. He realized the great love of God manifested in the Incarnation. Theologians commonly teach that the Incarnation is the greatest of miracles and consequently the greatest manifestation of God's love for us. St. Thomas goes further and says that nothing greater can be thought of than this: that true God should become true Man. Think of this great love of God at each Mass, for each Mass is Bethlehem protracted in time. cupped hands of the priest is the manger where God becomes man. St. Augustine admonishes: "That God, although Omnipotent, could not give more; although Omniscient, did not know how to give possessing all more; although things, had nothing more to give."

House Blessing

V. Peace be unto this house.

R. And unto all who dwell therein.

Each year during the octave of Epiphany we have house blessing. At the entrance of the main building, after the intonation of the

The life-size crib erected on the new Highway 90. It was the Seminary's part in helping to put Christ back into Christmas.



INTENTIONAL SECOND EXPOSURE



United Press Photo

Cardinal Spellman with our troops in Korea.



Cardinal Spellman with his 94-year-old father, William Spellman. The occasion was Mr. Spellman's birthday. United Press Photo



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inscription: 19C + M + B54 or C + M + B. Then he sprinkles the 1954

door with holy water and incenses it. The letters C,M,B stand for Casper, Melchior and Balthasar, the three Magi. We beg God through their intercession and merits for health of body and protection of soul. Then the other priests disperse through out the various buildings writing above the doors the inscription as mentioned above.

Father Rector inaugurated the Marian Year on the Feast of Epiphany. Adoration of the Blessed Sacrament was observed throughout the day for the intentions and interests of our Blessed Lady.

Betty Schneider

Miss Schneider, National Director of Friendship Houses, dropped in for a few minutes en route to Shreveport, La. Miss Schneider has a beautiful personality which is enhanced by her contact with the spiritual. She, as all workers of Friendship House, endeavor to make the Mystical Body of Christ a more vital reality in whatever social sphere or milieu they find themselves. They stand in sharp contrast to those who promote segregation and those who connive at it.

A news commentator quoted Governor Talmage of Georgia to the effect that if the Supreme Court rules segregation to be unconstitutional the civilization and culture of the nation will "backtrack." Recently a Mississippian proposed the fellowing examples as proof of the "naturalness" of

segregation. "How often have you seen. . . geese. . . headed South. Have you noticed there were no ducks with the geese? And in the pastures you see sheep grazing, separated from the goats." Then our friend concludes: "With humans like animals segregation is natural."

Such utterances betray the crass ignorance which from time to time encrust the mind of some men. Their conspicuous feature is the total absence of logic. The rationalization of these men is an echo of the rationalization employed to justify the institution of slavery. Then men appealed to reason to uphold it, but reason faltered; they combed the pages of the Bible for justification, but found no support. Desperate, they turned against the Bible and posited a double creation.

The words of a statesman against pro-slaverites find some application against pro-segregationalists, for segregation is but the shadow of slavery. "If they (pro-slaverites) would repress all tendencies to liberty, they must go back to the era of our independence and muzzle the cannon that thunders its annual joyous return; they must blow out the moral lights around us; they must penetrate the human soul, and eradicate there the light of reason and the love of liberty; and then, and not till then could they perpetuate slavery (segregation) in this country."

O.M.I., Oh Boy

During the Christmas vacation the O.M.I. (Oblates of Mary Immaculate) just across the Bay in Pine Hill, gave us a hearty welcome. There strong handclasps and warm smiles some how bring to



The generosity of a good benefactor of the Seminary made these large and beautiful signs possible. Two such signs point out the Seminary on the new Highway 90. Sheering Photo

Editorial

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(Continued from page 41) mind the stanza of a poem written, unless my memory betrays me, by Hilaire Belloc.

Where'ere the Catholic sun doth shine.

There's always laughter and good red wine;

At least, I've always found it so. Benedicamus Domino.

The philosophers put on a talent show which was just littered with laughs and laughs and laughs.

There are 59 Scholastic Brothers, 5 Fathers and 8 Lay-Brothers at Our Lady of the Snows. We were taken through most of the building and one cannot but admire the excellent job of renovation done by the Brothers in a building that has been in disuse for the past 25 years.

Come 6 o'clock we spent an half hour in adoration before the Blessed Sacrament, Supper followed in the soft-glow of flickering candle lights. The day terminated with a movie. O.M.I., Oh Boy.

CORRECTION

In a previous issue one of our articles stated that the Diocese of Raleigh embraces the whole state of North Carolina. "Except one county," should have been added. The County of Gaston, N. C., forms the Abbacy-Nullius of Belmont, an entirely independent diocesan terri-Ordinary of the territory is the Rt. Rev. Vincent Taylor, O.S.B., Abbot of Belmont. Much good work has been done by the Benedictine Fathers of Belmont Abbey among the colored people of the county.



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A news commentator quoted Governor Talmage of Georgia to the effect that if the Supreme Court rules segregation to be unconstitutional the civilization and culture of the nation will "backtick." Recently a Mississippian proposed the fellowing examples as proof of the "naturalness" of 48

segregation. "How often have you seen. . . geese. . . headed South. Have you noticed there were no ducks with the geese? And in the pastures you see sheep grazing, separated from the goats." Then our friend concludes: "With humans like animals segregation is natural."

Such utterances betray the crass ignorance which from time to time encrust the mind of some men. Their conspicuous feature is the total absence of logic. The rationalization of these men is an echo of the rationalization employed to justify the institution of slavery. Then men appealed to reason to uphold it, but reason faltered; they combed the pages of the Bible for justification, but found no support. Desperate, they turned against the Bible and posited a double creation.

The words of a statesman against pro-slaverites find some application against pro-segregationalists. for segregation is but the shadow of slavery. "If they (pro-slaverites) would repress all tendencies to liberty, they must go back to the era of our independence and muzzle the cannon that thunders its annual joyous return; they must blow out the moral lights around us; they must penetrate the human soul, and eradicate there the light of reason and the love of liberty; and then, and not till then could they perpetuate slavery (segregation) in this country."

O.M.I., Oh Boy

During the Christmas vacation the O.M.I. (Oblates of Mary Immaculate) just across the Bay in Pine Hill, gave us a hearty welcome. There strong handclasps and warm smiles some how bring to St. Augustine's Seminary

THE DIVINE WORD MISSIONARIES

(SOCIETY OF THE DIVINE WORD)

TURN HERE VISITORS WELCOME

CHIEUSTERIALD

The generosity of a good benefactor of the Seminary made these large and beautiful signs possible. Two such signs point out the Seminary on the new Highway 90.

Sheering Photo

Editorial

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(Continued from page 41) mind the stanza of a poem written, unless my memory betrays me, by Hilaire Belloc.

Where'ere the Catholic sun doth shine

There's always laughter and good red wine;

At least, I've always found it so. Benedicamus Domino.

The philosophers put on a talent show which was just littered with laughs and laughs and laughs.

CORRECTION

In a previous issue one of our articles stated that the Diocese of Raleigh embraces the whole state of North Carolina. "Except one county," should have been added. The County of Gaston, N. C., forms the Abbacy-Nullius of Belmont, an entirely independent diocesan territory. Ordinary of the territory is the Rt. Rev. Vincent Taylor, O.S.B., Abbot of Belmont. Much good work has been done by the Benedictine Fathers of Belmont Abbey among the colored people of the county.

There are 59 Scholastic Brothers, 5 Fathers and 8 Lay-Brothers at Our Lady of the Snows. We were taken through most of the building and one cannot but admire the excellent job of renovation done by the Brothers in a building that has been in disuse for the past 25 years.

Come 6 o'clock we spent an half hour in adoration before the Blessed Sacrament. Supper followed in the soft-glow of flickering candle lights. The day terminated with a movie, O.M.I., Oh Boy.

Monroe FOLDING BANQUET TABLES



Write for Catalog, Prices & Discounts

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How to Convert a COMMUNIST!!

H. Y. Mendez

Can our allied "explainers" counteract in 90 days the Communist ideology absorbed by some United Nations soldiers, including 23 Americans, over a period of nearly three years? An even more important question might be: just how will the United Nations negotiators go about convincing these men to get rid of a bad bill of goods which they bought?

The grim and personal debates which will go on inside the tiny huts at Panmunjon will pin-point our attention to the psychological struggle of our era: the battle for control of the minds of men.

We know from first-hand reports how the Communists gain the upper-hand. The Mindszentys, the Vogelers, the Oatises, and countless missionaries and prisoners of war have borne witness to the whole gamut of "brain washings," extorted confessions, and phony "Peoples Courts." Even the milder forms of relentless repetition and hammering home of bolshevist doctrine is utterly reprehensible to a free people's concept of personal choice.

It does not seem that counter arguments will have much success with these men who have become Communists. They have been too 50

thoroughly indoctrinated for that. By the same token it seems unlikely that an appeal to the emotions will induce them. By the strangest of paradoxes, Communism like Christianity, has the power to move men to leave father, mother, wife, and family.

What, then, if anything will convert not only these men who have retreated behind the walled-city of their own mind and heart, but just as important, the men and women throughout the world who have freely espoused Marxism?

There is only one way to convert a man from Communism. It is by the philosophy which Pius XI called the "proffered hand."

Speaking to the bishops of France in December, 1937, the late Pope said in part: "French Catholics are often told of the 'proffered hand'... This hand which is held out to us, are we in a position to grasp it? I would it were so: a proffered hand is not to be refused, but it must not be accepted to the prejudice of truth. Truth is God, and cannot be sacrificed...

"You will convert those who are seduced by Communist doctrines in proportion as you show them that nowhere else can there be found a like source of charity." Mr. Louis Rosser testifies how the Communists tried to foment an armed rebellion by U. S. Negroes.

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In his work, "Christianity and Democracy," Jacques Maritain writes that what the Pope recommends on the religious plane is applicable also on the civic plane, but only to the extent in which this charity burns within our heart.

The late Peter Maurin, co-founder of the Catholic Worker movement, on fire with the love of God and man, used to accept the proffered hand of the Communist by saying, "Though I will never be a fellow-traveler with Communism, if a Communist wishes to fellow-travel with me he shall be welcome." He had the rare quality of distinguishing in practice the sinner from the sin.

London: Catholics protested the arrest of Cardinal Wyszynski of Poland in a giant rally. His Eminence, Cardinal Griffin, Archbishop of Westminster, spoke at the gathering.

United Press Photo



INTENTIONAL SECOND EXPOSURE

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An unidentified Catholic Priest testified to Soviet brutalities while he was imprisoned behind the iron curtain. On occasions he was "stuffed into a wooden box like a coffin, so small I could neither kneel or sit, much less fall down" and "stripped and locked for hours in a room half filled with ice."

In the great work for social reform Peter Maurin clearly saw that he was, up to a certain point, a companion in arms with the Communists who were also working for a reconstruction of the social order. In the ensuing competition between Peter Maurin, charity and democracy on the one hand and Communism on the other, Peter never failed to triumph, more often to the extent of winning over his Communist opponent.

The philosophy of the "proffered hand," however, demands that we remain on firm spiritual and political footing, lest, as Pius XII recently warned, the unsuspecting Christian himself become ensnared by Communism.

A Christian intent on social justice because animated by the spirit of evangelical charity, and using the political means of democracy, will have the power to draw also to that ideal the many who accept-



Father Jerome Does, another victim of the Communists, was recently released from Red China.



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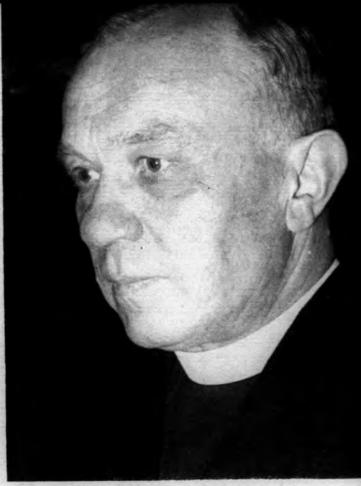
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Canon Antonias Petraitus, a Lithuanian Catholic priest, who survived the grim death march of 6,000 prisoners of Russia, testifies that "no more than 100 lived to tell about it."



Cardinal Spellman greets Mrs. Vaclav Uhlick, wife of the man who drove her and five others through the iron curtain in a fake armored car. They are in the U. S. as guests of the Crusade for Freedom.



INTENTIONAL SECOND EXPOSURE



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Francis Cardinal Spe

Eminence.

His Eminence bids farewell to missionaries to Japan.





Korean Cargo is blessed by the Cardinal.



Cardinal Spellman presents the mitre to Bishop Bowers at latter's Consecration.



Helicopter hop for the Cardinal en route to Rome.

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Sditorial

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in the past.

Then, in 1831, Bishop Fenwick, of Cincinnati, Ohio, started the Catholic Telegraph which was to know an existence that has extended to our day in the Catholic

Telegraph-Register.

Five years later, in 1836, another paper was begun, this in Boston, Massachusetts, also decreed to outlive its day and extend to ours. This is the well-known Pilot which, as the name implies, piloted well the Catholic faith in those early days when Protestantism in New England stood in need of being set straight on Catholic matters.

It can be seen, then, that the Catholic Press was now grounded in the United States. It is impossible to record the countless newspapers, and later magazines, which filled the land from east to west, and north and south. As the nation grew, so, too, did the Catholic Press, until it has come down to our time a mighty force that merits the recognition and the respect of all the people.

The growth of the Catholic Press has been one which the faithful can view with pride and with complete satisfaction. It will continue to grow if each one bend his ef-

forts in this direction.

In a world that is infested with

ideas that, in the final analysis, are no ideas at all, the work of the Catholic Press is more than ever vigorous, more than ever valiant.

Even those who are not of the faith have had to admit that the Catholic Press is a fearless press. That it is ready to fight any and all wrongs that wish to harm the people despite their faith, color, or creed.

We, of the Catholic faith, can be proud of this beacon of strength. Evil forces may attempt to strip men of their sacred, God-ordained rights. But even these evil forces will learn that the right of an individual can be usurped only temporarily. That the strong pen of the Catholic Press is a weapon mightier than any sword and that they must fall under the force of its invincible strength.

Each of the faithful can make the Catholic Press stronger than it is already. Each can decide to read it frequently, thoroughly, and well. Those who are entrusted with the guidance of children can make the Catholic Press available to them. In this way, there will grow a righteous youth and an exemplary adult.

In conclusion, the saintly Pope Pius X knew whereof he spoke

when he said:

"In vain will you build churches, preach missions, found schools: all your good works, all your efforts will be destroyed if you cannot, at the same time, wield the defensive and offensive weapons of a press, Catholic, loyal, and sincerc."

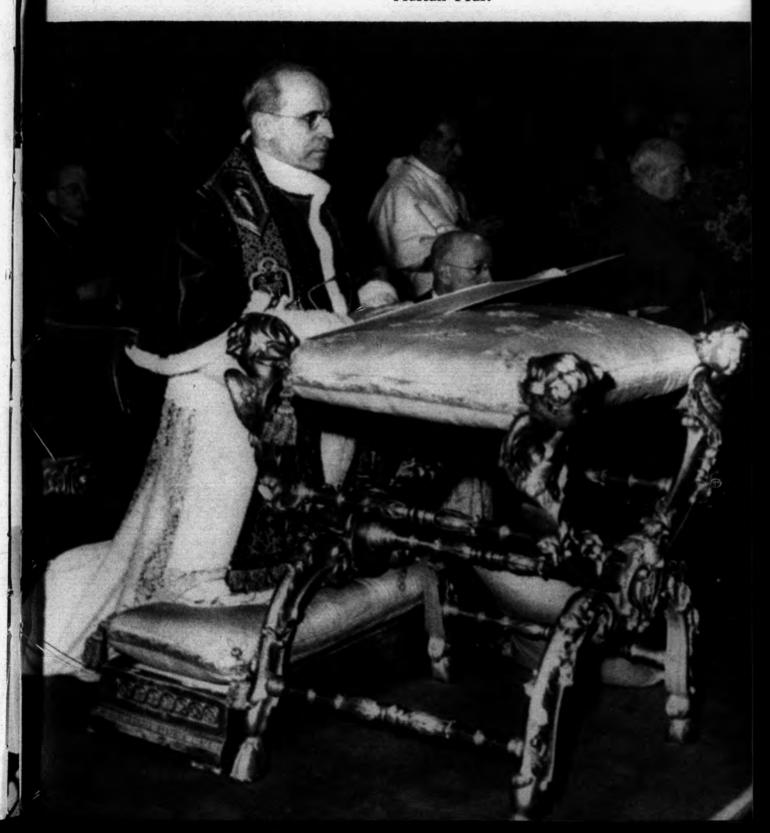
DEFINITION -

"Prejudice," says Struthers Burt, "is a wart; rub it and it grows. Prejudice is a black mole; as it spreads it becomes a cancer. Prejudice is a prairie fire; a spark can make it a conflagration.

The MARIAN YEAR

A Photo Story

Pope Pius XII reads the special prayer written by himself to inaugurate the Marian Year.



Editorial

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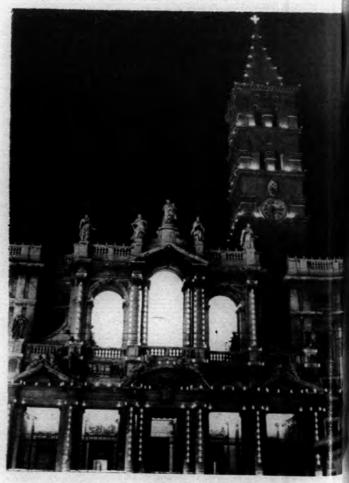




A view of the torch light parade on the Via Della Conciliazione (before St. Peter's) concluding the opening celebrations for the Marian Year.

Pope Pius XII (in front car) leaves the Vatican for the 1600-year-old Basilica of St. Mary Major to open the Marian Year. The opening of the Marian Year was celebrated by 400,000,000 Catholics on both sides of the Iron Curtain.





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Hundreds of lights light up the facade of the famous St. Mary Major Basilica in Rome for the opening of the Marian Year.



West Coast Mission Forges Ahead

Our far west San Francisco mission, St. Benedict the Moor, is now really "in the news." Solemn ground-breaking ceremonies for the construction of a \$125,000 youth center took place there last November 22, 1953, beginning at 3 p.m.

After the blessing of the ground by the pastor, Rev. Bruno Drescher, S.V.D., the choir of the parish sang "God Bless America." The gathering of some 500 people was addressed by two prominent Catholic laymen, Mr. Emmet Daly, Deputy Attorney General of the State of California, and Dr. Eugene Williams, a chemist.

Father Drescher in a brief talk recalled the efforts made over many years to raise money for the construction of the much-needed youth center. In part he said: "When we had our ham dinners during the war, there were very few members of this mission who didn't offer their little red tokens to help us buy rationed meat. We have been helped by many people.

Father Drescher blessed the ground upon which the new youth center will be erected. Colored and white altar boys served as their elders cooperated to make the dream of Father Drescher begin to come into reality.



INTENTIONAL SECOND EXPOSURE



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Father Bruno Drescher, S.V.D., pastor of St. Benedict the Moor Mission, San Francisco, is all smiles as a bulldozer is about to break the ground for the construction of a \$125,000 youth center.

More important, we've been helped by God." His talk ended, the 73year old pastor spryly climbed into a bulldozer which at once tore up a stump from the soil.

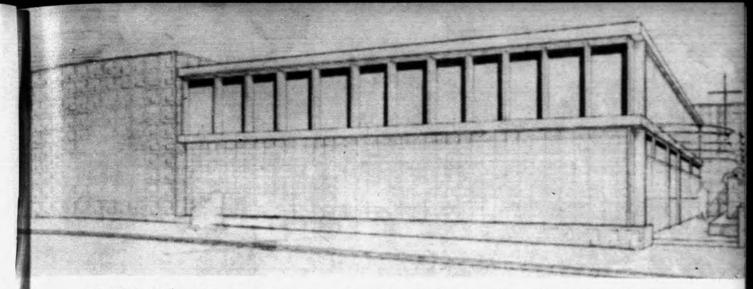
The ceremonies were concluded with the singing of the hymn, "Holy God we Praise Thy Name," by the choir.

The youth center is expected to be finished by June, 1954.

St. Benedict the Moor Mission has been cared for by Divine Word Missionaries since 1938. It now serves some 1000 Catholics.

Father Drescher and three Catholic laymen who assisted at the ground-breaking ceremonies. The laymen are, left to right, Mr. Alsie Hicks, chairman of the ceremonies; Dr. Eugene Williams and Mr. Emmet Daly, both of whom addressed the 500 attendants. Colored and white have cooperated to make possible the construction of the youth center.





Architect's sketch of the new youth center for St. Benedict the Moor Mission in California.

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JAPAN: The Catholic Episcopate of Japan was well represented at the recent blessing of the new St. Sulpice Seminary by the Papal Nuncio for Japan, His Grace, Msgr. Maximilien Von Furshenberg.



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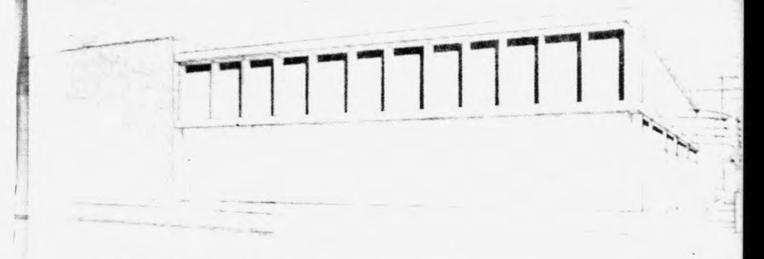
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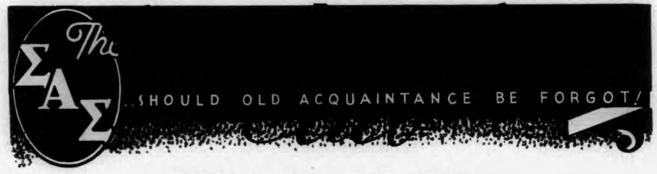
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FROM ACCRA-GOLD COAST

Very Rev. and dear Father Pung,

From the shores of far off Africa, a very blessed and happy Christmas to you and all the Seminary Fathers!

Although a great distance separates us, we are united by a bond that is not easily broken. And I am sure that the many happy Christmases spent at St. Augustine's will contribute to make my first African Christmas a happy one also.

The trip over was a very pleasant one. We were fortunate enough to have daily Mass in the cabin where Father Dauphine and I stayed. One of the passengers and a member of the crew attended Sunday Mass. On instructions from the Bishop (a cablegram at one of the African ports) we took a plane from Abidjan to Accra, where we landed on October 15.

Since my arrival there has been plenty of work to keep me busy, in fact both Father Kretchmer and myself. I have, however, been able to go on trek with the Bishop. And what a wonderful experience it is to visit the native villages and see the good work that is being done by S.V.D. missionaries.

Whilst my thanks are a bit late, Father Pung, you may be sure that they are very sincere, and that I appreciate all you did during the time before and at my departure celebration.

I ask your prayers and those of the Fathers, that the work entrusted to me may contribute to the great work for the salvation of souls.

Your missionary, in the love of the S.Sp.,

(signed) Brother Stephen, S.V.D.

On the road to completion is the new Holy Spirit Cathedral, Accra, Gold Coast, West Africa. The architect for the cathedral is a Swiss Divine Word Father. The edifice will seat over 2000 people. The missionaries hope that the cathedral will be completed before the close of the Marian year.



A Tribute to

FATHER CHRISTMAN

(Twenty-Fifth Anniversary of the Death of Father Matthew Christman, S.V.D., Founder of St. Augustine's Seminary. 1929—February 14—1954)

The American Colored Clergy, whether they all realize it or not, are greatly indebted to the pioneer Apostle for the training of Negro priests in the United States-Father Matthew Christman, S.V.D. Father Christman literally spent himself for the "Cause." He Sacred Heart College in founded Greenville, Miss., in 1921, to train colored lads for the Holy Priesthood. In 1923 the name and location of the institution was changed to St. Augustine's Seminary, Bay Saint Louis, Miss. Pope Pius XI wrote a letter of encouragement and sent his Apostolic Blessing on the occasion of the opening of the new seminary.

Time and again Father Christman had to defend valiantly the wisdom of his stand against skeptics, many of whom, let it be said frankly, were priests and religious. Happily, he had the Body of American Bishops behind

Already in 1925 it was apparent that the health of the Founder of St. Augustine's Seminary was declining. Nevertheless, he continued with his duties of rector, treasurer and professor. His death took place the Thursday after Ash Wednesday, 1929.

The chronicler of Father Christman's death wrote in St. Augustine's Messenger of April, 1929, as follows: "Ash Wednesday, the day before he died, Father Christman dispensed blessed ashes with the usual warning prayer: 'Remember, oh man, that thou art dust, and to dust thou shalt return.' Who had thought then that Father Christman was about to be called? He taught his classes that day as usual, showing no signs of illness. We are told, how-

Father Matthew Christman, S.V.D. (center) Founder of St. Augustine's Seminary, Bay Saint Louis, Miss He was born in Landau, Bavaria, Germany, April 29, 1887; ordained a priest September 29, 1912; arrived in the U. S. 1913 founded the Semi 1921 in (originally in Greenville, Miss.) died February 14 1929.





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Although a great distance separates us, we are united by a bond that is not easily broken. And I am sure that the many happy Christmases spent at St. Augustine's will contribute to make my first African Christmas a happy one also.

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Since my arrival there has been plenty of work to keep me busy, in fact both Father Kretchmer and myself. I have, however, been able to go on trek with the Bishop. And what a wonderful experience it is to visit the native villages and see the good work that is being done by S.V.D. missionaries.

Whilst my thanks are a bit late, Father Pung, you may be sure that they are very sincere, and that I appreciate all you did during the time before and at my departure celebration.

I ask your prayers and those of the Fathers, that the work entrusted to me may contribute to the great work for the salvation of souls.

Your missionary, in the love of the S.Sp.,

(signed) Brother Stephen, S.V.D.

On the road to completion is the new Holy Spirit Cathedral, Accra, Gold Coast, West Africa. The architect for the cathedral is a Swiss Divine Word Father. The edifice will seat over 2000 people. The missionaries hope that the cathedral will be completed before the close of the Marian year.



A Tribute to

FATHER CHRISTMAN

(Twenty-Fifth Anniversary of the Death of Father Matthew Christman, S.V.D., Founder of St. Augustine's Seminary, 1929—February 14—1954)

The American Colored Clergy, whether they all realize it or not, are greatly indebted to the pioneer Apostle for the training of Negro priests in the United States-Father Matthew Christman, S.V.D. Father Christman literally spent himself for the "Cause." He founded Sacred Heart College in Greenville, Miss., in 1921, to train colored lads for the Holy Priesthood. In 1923 the name and location of the institution was changed to St. Augustine's Seminary, Bay Saint Louis, Miss. Pope Pius XI wrote a letter of encouragement and sent his Apostolic Blessing on the occasion of the opening of the new seminary.

Time and again Father Christman had to defend valiantly the wisdom of his stand against skeptics, many of whom, let it be said frankly, were priests and religious. Happily, he had the Body of American Bishops behind him.

Already in 1925 it was apparent that the health of the Founder of St. Augustine's Seminary was declining. Nevertheless, he continued with his duties of rector, treasurer and professor. His death took place the Thursday after Ash Wednesday, 1929.

The chronicler of Father Christman's death wrote in St. Augustine's Messenger of April, 1929, as follows: "Ash Wednesday, the day before he died. Father Christman dispensed blessed ashes with the usual warning prayer: 'Remember, oh man, that thou art dust, and to dust thou shalt return.' Who had thought then that Father Christman was about to be called? He taught his classes that day as usual, showing no signs of illness. We are told, how-

Father Matthew Christman, S.V.D. (center) Founder of St. Augustine's Seminary, Bay Saint Louis, Miss. He was born in Landau, Bavaria, Germany, April 29, 1887; ordained a priest September 29, 1912; arrived in the U. S. 1913 founded the Semi nary in 1921 (originally in Greenville, Miss.) died February 14 1929.



ever, that in conversation that day, he expressed his intention of calling on his physician the next day while in New Orleans on business. He did accordingly and was told by his doctor that he was seriously ill, and should remain in New Orleans to undergo treatment. Gently but firmly, Father Christman refused saying that he had to be back at home that night. In the train that evening, it is said, he paced up and down the aisle complaining of feeling very uncomfortable. That was the first and only occasion anyone ever heard Father Christman assert his suffering. On arriving at the Seminary, he walked up the stairs to his room unassisted. He had hardly enterer, however, when he collapsed-a victim of heart failure."

Father Christman was a man of great vision. While others were theorizing as to whether the time was "ripe" (whatever that may mean) to train Negro priests; while others were quibbling over "what the people will think," and not what God will think, he cut through this mesh of confusion with one stroke by opening his institution for the education of colored priests. Neither ridicule nor rebuffs could stop him, for he know he was acting according to genuinely Catholic tradition.

To critics he said: "The fear that Negroes will consider their own men as inferior might have been true years ago when Negro opportunity and achievement were wanting. Today the Colored man has a firm belief in his own powers and his success in every profession has led him to believe that his own priests, if given the same course of training as other clerics, will be as worthy. The sense of inferiority has long passed out of Negro consciousness, and in its place there is a stern self-confidence that only yearns for chances to justify itself." (St. Augustine's Messenger, March, 1927.)

Father Christman did not hesitate

to reveal some of the opposition he was up against: "Not only the influential as well as ordinary laity but even priests and other religious, a fact no longer to be concealed, openly disapprove of a Colored priesthood. be frank, they do not BELIEVE in Colored priests-and their name is LEGION! . . . Regarding the conversion of the Colored race, many soothe themselves with the thought 'they will be converted in God's good time.' St. Paul did not reason thus in the first ages of the Church. Strange to say, this inconsistency finds room to exist in the hearts of otherwise good and well meaning religious. . . . This sorry lack of confidence among those that should be the first to stand up for their charges, cannot be dispelled any too soon. . . . It is true of course that every group is worthy of its own leaders; to say that just this group in question is an exception is tantamount to asserting that the Church is not for the Colored people. Such a view is entirely false. But the world demands a proof, and a proof shall be given to the world." (St. Augustine's Messenger, January, 1929.)

The proof has been given to the world. The nearly three scores of priests who have been trained in the United States since the death of Father Christman testify eloquently to the soundness of his objective. Two-thirds of these priests were trained wholly or in part at St. Augustine's Seminary; and one of them is today a Bishop. At the time of Father Christman's passing there were only three Negro priests in the United States.

Still appropriate today are the words written by Frater (now Father) Maurice Rousseve, S.V.D., in memory of the Founder at the time of his death:

"The victor has his crown of gold, The priest of God his hundredfold And life eternal, as foretold."

HEROIC CHINESE MISSIONARY WELCOMED BACK TO U.S.A. BY CARDINAL IN EXILE.

First to meet Brother Matthew Swift, S.V.D., as he alighted from his car tonight at the entrance of St. Mary's Mission House, Techny, Ill., after 21/2 years in Chinese Communist prisons, was His Eminence, Thomas Cardinal Tien, eager to hear the latest news about the suffering Church in his home country.

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Wearing dark glasses to protect his eyes partially blinded by brainwashing and torture, Brother Matthew told a stirring tale of heroism of Chinese Catholics and of fellow Divine Word Missionaries and mis-

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Milling around Techny's hero who spent 9 months of his 21/2 year imprisonment in solitary confinement are some of the 58 teen-agers now in training to serve as Missionary Brothers in foreign fields. Not missing a word are three Chicago youths, Colin Murphy of St. Gabriel's Parish (left), Donald Schroeder of St. Pascal's Parish (center rear), and Earl Knight of Our Lady of the Gardens Parish (right).

Very Rev. Lawrence G. Mack, S.V.D. (right), head superior of the American Western Province of the Society of the Divine Word, marched with Brother up through the 250 cheering members of the community assembled on the front steps to the chapel where the Magnificat was sung to the Blessed Virgin Mary in thanksgiving for Brother's safe return.

Born November 29, 1915, at New Richland, Minn., Brother Matthew was baptized the same day at All Saints Church and later moved with his family to Waseca where he will spend Christmas with his widowed mother.

A truckdriver before he joined Divine Word Missionaries in 1936, Brother Matthew picked up the printing trade in the Mission Press here and in his Chinese mission was at once made manager of the diocesan press.

Brother left Techny for his mission in China on December 26, 1947, almost six years to the day of his return.

Brother Matthew, S.V.D., extreme left, returning from China where he suffered at the hands of Communists, is welcomed at Techny, Illinois, by Cardinal Tien, S.V.D., and the Divine Word community.



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His Excellency, Bishop Gabriel Manek, S.V.D., enjoys his visit with the little tots of Flores.

S.V.D. Photo

Dear Boys and Girls:

Did you ever see a movie or hear a story which made you afraid when the darkness of night fell upon you? Perhaps, at one time or another, you have been almost too scared to go to bed. I, for one, can remember such times in my life. If you are easily scared, you had better read the following story in the morning; otherwise, you may have nightmares.

Perhaps you have heard of the meaning of possession by the devil. In case you have not, it means that the devil is living inside of someone and causes him to do or say many terrible things. Sometimes, the devil gets inside of good people, but he usually enters bad people. In the Gospel, we read of Jesus throwing such devils out of a number of people. Such cases also come up in the lives of some of the saints. For instance, St. Charles Borromeo, while preaching in the mountains of Italy, came across many 66

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people in one place who had sold their souls to the devil. Such things still happen today. However, the case I wish to give happened quite some years ago. A priest, who was working among the people of Africa at the time, tells the story.

Fr. Antonio da Gaeta and Fr. Giovanni Antonio Gavazzi were working in a certain village of southwest Africa. They succeeded in converting Nzinga, the queen of that village. The queen became a good Catholic. She brought peace to her village by stopping all wars. She also tried to get rid of the witch doctors, or sorcerers, who were in her village. Then it happened that one of the sorcerers became possessed by the devil. Queen Nzinga had him arrested and put in chains. She then brought him to the priests.

"Kill him!" she told them. "He is a devil from hell who is possessed by evil spirits and does a great deal of harm."

The sorcerer stood there more like a beast than a man, with terrible eyes, with a swollen and frightful face, and with a foaming mouth. He was loaded with heavy chains and screamed like a wild animal. The priest saw at once that the man was possessed by the devil. "What is your name?" he demanded.

The devil inside the man answered: "My name is Ngola Mbandi! I am the creator of all things in heaven and earth!"

"Liar! Proud and bold deceiver!" answered the priest. God made you

out of nothing! How dare you call yourself the creator? Wicked spirit, I command you to bow your head to the earth so that I may stamp on it with my foot!"

Then the sorcerer, foaming at the mouth with terrible anger, seemed about to jump on the priest. But he threw himself down and hit his head on the ground so hard that everyone thought it was broken. But, strangely enough, there wasn't a single sign of a wound on his head.

The queen spoke again: "Father, I beg you to put an end to his life and rid the world of this hellish thing."

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Since it was then evening, the man was led to his prison. The next morning, the priest had him led into the church in order to drive the devil out of him. But the devil inside the man screamed out: "I will never leave this body, for such is the will of God!"

The priest tried for several hours. Finally, he asked: "Will you be converted to the true God and receive baptism?"

The possessed man screamed again: "I know no other God than he whom I have in my breast!"

After those words, the priest gave up and had him taken outside again. The man had hardly stepped outside the church door when he tore his chains from the hands of his guards. then ripped the chains to pieces with more strength than an elephant. People began to run. The possessed man chased those who ran, and wounded many by hitting them with the links of the chain. Hearing all the noise, some soldiers, who happened to be nearby, came to see what was wrong. But, as soon as they came, the possessed man ran very fast and threw himself into a deep hole. Seeing that he did not move, the people drew him

out. But the fall had hurt him very much, and within an hour he was dead. It seems that the devil, after taking his soul, went out of the body.

Our holy Church tries Her best to expose the devil for what he is. She does not keep him in the background, but wages a continual open war with him. St. Peter the apostle tells us in one of his letters that the devil goes about like a roaring lion, looking for someone whom he can chew to pieces. The Church resists this demon, this frightful monster, by trying to strengthen us in the love of God. That is why She has given us 40 day of fast each year. During Lent, we are supposed to harden ourselves against our enemy, the devil, by practicing self-control.

But, what if you are not yet 21, or if you are much younger? No, you cannot fast, but there are things which everyone can do. It is, of course, praiseworthy to give up candy or something else as a sacrifice, but it is much more praiseworthy to do the little things of everyday life as well as possible. It is not enough to be obedient. We should obey with a glad heart. It is not enough to help others. We should make them feel that it is a pleasure to help them. It is not enough to be civil toward others. We should make the sun shine on everybody.

Little things did I say? These are the biggest things in life. When we do these things, we hurt the devil and scare him away. As we saw in the story, the devil is a real enemy, a terrible enemy, a nearby enemy. Humble prayer is the thing he hates most. And we can offer no better prayer than by serving God with a glad heart. To help others, to make others happy, to respect those in charge of us, all these things are beautiful offerings to God; but, to obey with a glad heart—that is the most beautiful of all offerings, because it covers every-That is what God likes most thing. and what the devil hates most.



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Current News!

Mr. Peter W. Clark, New Orleans' top Negro Sportscaster. Mr. Clark is also outstanding in the lay-retreat movement at St. Augustine's Seminary.

The Most Rev. Peter Hillinger of Rockford, Illinois (center) just before he was consecrated Bishop.





Miss Carmel C. Marr, a New York Lawyer, was cited "for her work as an area adviser to Ambassador H. Cabot Lodge, Jr., at the United States Mission to the UN."



3/12

Dr. You Chan Yang, Korean Ambassador to the U. S., listens as Cardinal Spellman blesses the first shipment of clothing for Korea.



Postmaster J. D. Wilson of Nicodemus, Kansas, talks with a small customer in the town Post Office which was ordered closed by the U. S. Post Office Department. Efforts are being made to have the small station continued in Kansas' only all-Negro town.





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Sports

James (Junior) Gilliam, star second baseman for the Brooklyn Dodgers, holds his trophy, "Rookie of the Year."





Al Rosen (right) and Roy Campanella, named the most valuable players in the National and American Leagues, ring the bell on a recent television show.



▲ Duquesne's Si Green (center) runs up against Brigham Young blockers.



Fletcher Johnson (10) of Duquesne leaps high to take a rebound while New York's University team stands transfixed. Duquesne overwhelmed New York University, 75-49, before 12,000 spectators.





INTENTIONAL SECOND EXPOSURE

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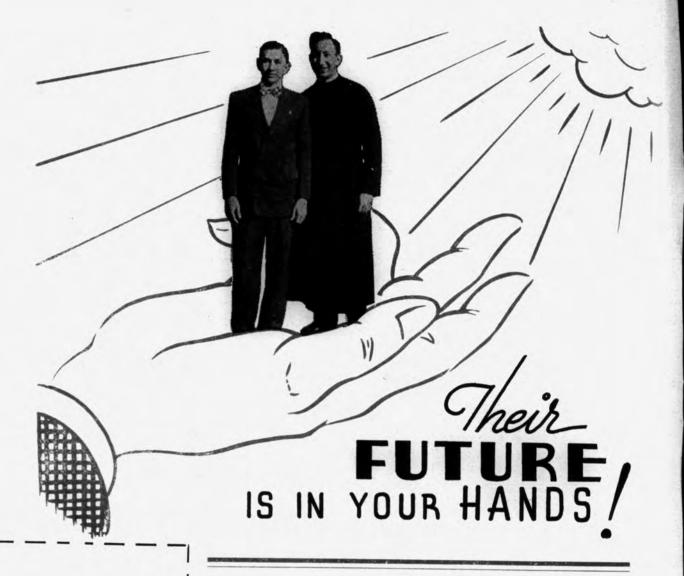
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Dear Fath

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres	\$3,847.40
St. Joseph	2,056.00
Holy Ghost	948.70
St. Matthias	844.50
St. Jude	828.50
Our Lady of Sorrows St. Elizabeth	810.00
St. Martha	317.00
St. Madeline Sophie Barat	

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ST. AUGUSTINE'S SEMINARY
BAY ST. LOUIS, MISSISSIPPI



"CATHOLIC AMERICA'S NUMBER ONE MISSION RESPONSIBILITY!"

St. Augustine's Messenger WILL KEEP YOU INTERESTED . . .

In the conversion of the 15,000,000 Negroes in the United States,

In the 400,000 Catholic Negroes already in the fold.

In St. Augustine's Seminary, founded for the express purpose of training a native Negro Clergy.

In the many Priests, Brothers and Sisters, both white and colored, engaged in the Negro Apostolate.

St. Augustine's Messenger Bay St. Louis, Mississippi

Dear Fathers:

I enclose (Messenger as a gift for () Please send St. Augustine's

Why not send the Messenger as a Gift

A SHUT-IN? - A PATIENT? A NEW ACQUAINTANCE? or for ...

AN ANNIVERSARY?-A BIRTHDAY? &

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Please accept towards Burse of Name Address

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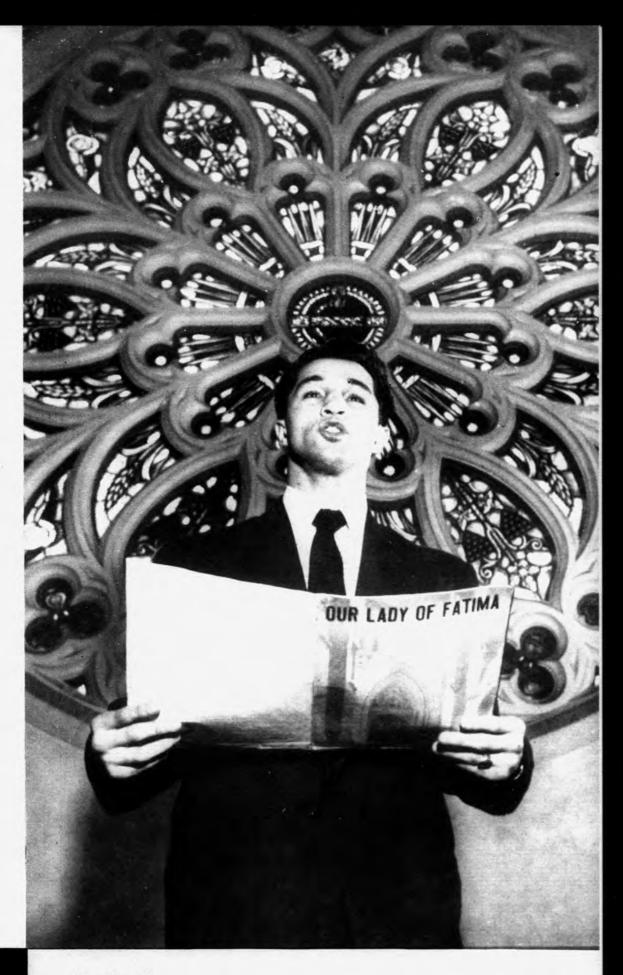
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The
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To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

Messenger 1

Robert E. Pung, S.V.D. Editor Carlos Lewis, S.V.D., S.T.D. Associate Editor

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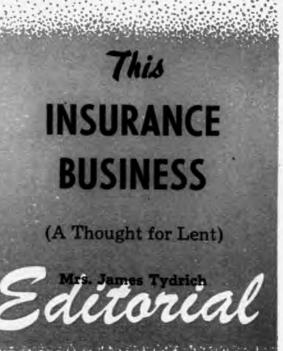
Our Cover

On March 25, Holy Church celebrates the Feast of the Annunciation—the day on which the Archangel Gabriel was sent from Heaven to announce to the Virgin Mary that God had chosen her to be the Mother of the Redeemer. This Marian Year, Marian churches in particular will vie with each other in celebrations on her Major Feasts. Our cover this month pictures Libby Manzo, the "singing boxer" of New York, before a Rose window of his parish church singing "Our Lady of Fatima". May all during this great Year of Mary show their devotion to her unashamedly and proclaim to all unbelievers that Mary is truly the Mother of God!

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

While sorting a collection of policies the other day I came to the conclusion that we have insurance coverage on pretty near everything, now. But there may be a loophole somewhere yet. Like the time when shortly after we bought an accident insurance for our oldest son, he suddenly needed an appendectomy.

Since then we have acquired hospitalization insurance; also medical and surgical. Each member of the family carries a small amount of life insurance. At regular intervals we pay premiums on fire, liability, windstorm and auto insurance. The policies accumu-



late — so do the premium due notices. Keeping them paid up is a strain on the pocketbook, but the protection does give one a comfortable sense of security.

Reflecting on the subject, I wonder if this security is really complete. Don't misunderstand me. This is not an attack on insurance, which, I believe, is a sensible investment. The protection is good, 74



The Lenten Spirit—Catholics show the true Lenten spirit when they frequent the sacraments during the penitential season.

(United Press Photo)

too, as far as it goes. But I believe I have found a loophole worth considering.

Supposing the house burned down. It's insured, of course. Supposing we were in it at the time. We are insured, too, of course. Supposing hubby or one of the youngsters failed to make a turn in the road. The car is insured; so are we, all of us.

Here is the loophole. Aren't we confusing our temporal and spiritual values? Sooner or later the time shall come for each of us to leave this world. Then our carefully paid up insurance comes into action, covering the necessary expenses. We planned for all that a long time ago. Well, that takes care of the body we protected all these years.

Have we planned as diligently for eternity? How about providing ourselves with soul insurance as well? The manner of paying premiums differs to a great extent. After our soul knocks for admittance at the Heavenly Gate and

(Continued on page 85)



Part of the vast crowds who stood in line for hours in the Supreme Court Building to hear arguments challenging the constitutionality of segregation in public schools.

(United Press Photo)

Race prejudice is a moral problem. Let us try to apply the principles of right reason and religion to its analysis and suggested correction. First, it is important to understand each other in our use of terms. A moral problem is a problem that involves sin. morality is not simply the customs and habits of men. If it were, it would be subject to change at man's whim or fancy. Morality is the good way of life intended by God, Our Creator, for us men, His creatures. Lovingly through reason and revealed religion, God has shown man what is right and what is wrong, namely, in the Ten Commandments. Every one of man's thoughts, desires, words, actions, or omissions, can be judged good or bad, virtuous or sinful, by the yardstick of God's Commandments. And God does judge us by this yardstick.

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Some of the outstanding Negro attorneys who argued against segregation before the Supreme Court.

(United Press Photo)



RACE PREJUDICE

Patrick J. Molloy

One of God's Laws, the Eighth Commandment, warns: "Thou shalt not bear false witness against thy neighbor." Obviously this law directs man to be truthful; one of the sins against the Eighth Commandment is rash judgment, that is, "thinking ill of others without sufficient reason!" But, has it occurred to you that race prejudice or any kind of bigotry, is rash judgment? Well, it is and on a grand scale. Negroes for example, are judged to be criminal, or essentially inferior to oneself, solely because of hearsay, or some unpleasant personal experience. To pass judgment on a whole group of people, because of the actions of one person or a few persons is centainly sinful.

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This INSURANCE BUSINESS

(A Thought for Lent)

Mrs. James Tydrich

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What is race?

Our everyday use of the word 'race' needs clarification. Man is a creature composed of body and soul, endowed with intelligence and free will, and made to the image and likeness of God. All men are descended from the same human parents, Adam and Eve. Evident surface difference, such as color of skin, shape of features. color and texture of hair, and so on, do not alter these two facts. All men have the same human nature, and are descended from the same First Parents. There are no superior, or inferior groups of men. The development of the various talents of individual men depends on the opportunity offered, or denied; no one group of men has a monoply on learning, genius, or sanctity. Black men, brown men, red men, yellow men, white men, men of every color, belong to the same race. There is only one race, the Human Race. In other words, this is the Brotherhood of Man under the Fatherhood of God.

Where does a race prejudice come from? Is it natural to man? Race prejudice is not natural to man. Rev. E. C. Kramer in the magazine *Our Colored Missions* answers this question clearly:

"If race prejudice were natural, we would have every right to look for the natural disposition, and every right to expect to find it in two classes that are recognized to be, and to act at all times most natural, our children and God's saints. Yet, merely to mention children and saints, in this connection, suffices; among them race prejudice will not be discovered. Our children are free and remain free, until they assimilate racial feelings from the actions and words of their elders. As for God's saints, to look for prejudice among them, in the expectation of finding it, will appear to Catholics as something akin to blasphemy. A Catholic is unable to reconcile sainthood with race prejudice. . . . Why, if race prejudice is natural?"

Race prejudice is acquired. Some-

Attorneys from Virginia and New York who argued in favor of segregation. These gentlemen wish to see the "sorry heritage of slavery" perpetuated!

(United Press Photo)



times this happens consciously; sometimes, unconsciously. The employer, who wishes to take advantage of the Negro as cheap labor, has an economic reason for his race prejudice. So, too, has the union laboring man who keeps the Negro out of his union, fearing him as a competitor for his own job. Sometimes race prejudice is due to a desire to acquire, or maintain, social status. One example is the man who is on the bottom rung of the social ladder, but is desirous of having someone under him, even if he has to appeal to the accidental difference of color. Another is the Northerner who thinks he needs to exhibit his race prejudice to make his way up the social ladder in the aristocratic South. Many have acquired race prejudice by accepting the local pattern of prejudice without question. They have adopted as their mental picture of the Negro either the caricature of the buffoon in the Minstrel Show or the criminal readily labeled as Negro by newspapers that identify only Negro criminals.

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Untold harm has been done by race prejudice to its victims, to those who are guilty of it, and to our nation. Consider, for example, the harm that race prejudice has done to the Negro in our country. The racial discriminations he suffered daily imply that he is inferior, a second-class citizen. Consciously, he resists this false implication. Yet, human nature being what it is, it is not surprising if many give up what seems to be a hopeless struggle, lose their selfrespect, and assume the shiftless 'don't care' attitude. The reaction of others is to become over-sensitive, or over-aggressive. The wonder to me is that any are able to keep their balance under daily provocation to anger and despair.

Harms the person

Race prejudice demoralizes the prejudiced person. You can discuss any topic from politics to religion with him. But the mention of race prejudice seems to unhinge his mind. Either he will not speak at all, or he is beside himself with emotion. The virtues of compassion, sympathy, kindness, charity, and justice wither and die in the prejudiced person. It is easy for him to be cruel. Race riots are sad

examples of this fact.

Our nation has also been harmed by race prejudice. Where prejudice is strongest, our nation has made the least progress. "You can't keep a man in the gutter unless you stay there with him" was the telling comment on this fact by a Negro leader years ago. Failure to use the genius and skill of our Negro citizens to the full has held us back both in times of peace and in times of war. Now when the world looks to us for moral leadership, race prejudice at home is holding us back. Our preaching of democracy to the other nations of the world, many of whom are Colored peoples, often seems quite hollow, when measured along side of our discriminatory racial practices.

Are good people prejudiced?

My concern today, however, in speaking about race prejudice, is not with the protagonist of race prejudice, who is often a paid professional hate-baiter. Rather, it is with the vast majority of people, who, although normally considered 'good people,' are guilty of race prejudice in some degree. By 'good (Continued on page 80)

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CONFERENCE

ON

CITIZENSHIP

Thelma G. Wilkerson

Editor's Note:

Miss Wilkerson besides being the only Catholic on the National Citizenship Committee is likewise the only Negro member of this National Body. There are seven other national committee members besides Miss Wilkerson.

In 1946, a group of men and women—small in number, yet big in ideals—met in Philadelphia to hold a conference on citizenship. It was fitting that they should gather in the City of Brotherly Love where, in 1787, fifty-five determined men laid the foundation of our great nation.

Since that first meeting in 1946, representatives of over 1000 public and private organizations and agencies have participated in the National Conference on Citizenship. These agencies and organizations touch nearly every wholesome activity of American life and reach almost our entire 160 million population.

Under the auspices of the Department of Justice and the Na-

tional Education Association, the Eighth National Conference met at Hotel Statler, Washington, D. C., from September 17-19 of this year.

The theme of this year's Conference was What Price Freedom? Its objectives:

- To re-examine the functions and duties of American citizenship in today's world.
- To assist in the development of more dynamic procedures for making citizenship more effective.
- 3. To indicate the ways and means by which various organizations may contribute concretely to the development of a more active, alert, enlightened and progressive citizenry in our country.

The Conference belongs to no one organization, no one individual. It is working to help build a nation "where the least shall be heard and considered, side by side, with the greatest!" It is nurtured by good citizens; it is an agency of good will and understanding, needed more now than ever before, hence, the National Conference is dedicated to help build freedom, security, peace, and happiness for peoples here and everywhere.

Currently, Miss Thelma G. Wilkerson, a classroom teacher in the Booker T. Washington School, Kansas City, Missouri, is the only Catholic on the Joint Committee. Miss Wilkerson, a Life Member of the National Education Association, a native Kansan, and a product of the public and parochial schools in Kansas participated in the September Conference at the Statler Hotel. On Youth Evening,

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Miss Thelma G. Wilkerson, K. C., Mo., Public School Teacher; Life Member, N.E.A., Committee Member, N.C.C.





when four young people who were prize winners in the 1952-1953 Voice of Democracy Contest delivered their prize winning speeches, Miss Wilkerson offered the invocation. Miss Emma Mae Brotze of Marshall, Texas, the Chairman of the National Education Association Citizenship Committee, is Chairman of the National Conference on Citizenship.

NEGRO POLICE IN THE SOUTH

In the latter part of 1953 there were in the South 545 Negro policemen in uniform, 87 in plainsclothes, and 90 policewomen. They were scattered in 13 states, 112 cities and 18 counties. The cities having the largest number of Negro policemen in uniform are: Miami, Fla. (49); Louisville, Ky. (29);

Memphis, Tenn. and Houston, Tex. (16 each). Chiefs-of-police and sheriffs in many states have praised highly the work of the colored police force. Here are some comments:

—"Negro policemen have been of great value in combating any accusation of discrimination of the colored people by white officers." (Louisville, Ky.)

—"This city is thoroughly sold on making use of Negroes as law enforcement officers." (Durham, N. C.)

-"They have worked out very satisfactorily." (Chattanooga, Tenn.)

-"They are doing a splendid job." (Savannah, Ga.)

"We find Negro policemen a great help, would not be without one." (Deland, Fla.)

(Condensed from a survey made by the Southern Regional Council, Atlanta, Ga., NEW SOUTH, Oct.-Nov., 1953.)

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people' I mean Church-going people, people of good reputation, people whom we associate not with crime or flagrant sin. Often they deny that they are prejudiced. They have nothing against the Negro, but . . . he must remain in 'his place.' Where 'his place' is concerns them little, as long as it is far from themselves, in Church, in school and in residence, in business, in social life, and even in the cemetery. Sometimes they defend this attitude with the unsupported claim that the Negro, and even God Himself, want it that way.

Law of Love

With a sincere prayer that these words may remove their blindness, I appeal directly to the authority of the Word of God for an answer to them. The basic law of Christianity is love, Love of God and Love of the Neighbor. And these two are inseparable. Listen to the Scriptures: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the strongest and greatest commandment. And the Second is like to this: Thou shalt love thy Neighbor as thyself." (Matt. 22:37-9). "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another." (John 13:34-5). "The love of our neighbor worketh no evil." (Romans 13:10). "In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration 80

which you have heard from the beginning, that you should love one another." (1 John 3:10-11). "My little children, let us not love in word, nor in tongue, but in deed, and in truth." (1 John 3:18). "If any man say I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother." (1 John 4:20-1). The Christian must love his neighbor. And nowhere in the Sacred Scriptures is there evidence that the word 'neighbors' is exclusive of any man, or group of men. It is all-inclusive.

The only answer to the moral problem of race prejudice is the thoroughgoing daily practice of Christian brotherly love. Saul, why persecutest thou Me?" Christ asked the Apostle Paul before his conversion and while he was still persecuting the early Christians. In a similar vein He will address Himself on the Day of Judgment to the man or woman who is prejudiced against his neighbor. Not "Why did you discriminate against the Negro?" will be on His lips, but "Why did you discriminate against Me?" For has He not plainly said: "As long as you did it to one of these My least brethren, you did it to Me?" My brethren, your own soul is at stake in this matter. Whether you consciously love all your fellow men, including the Negro, or consciously harbor prejudice against any in your heart, will determine whether Christ will invite you: "Come, ye blessed of My Father" or reject you: "Depart from Me, ye cursed."

Father Patrick J. Molloy, a diocesan priest, is a leading figure in the Catholic Interracial Movement in St. Louis. Around 1948, he was appointed pastor of St. Peter Claver parish in an all Negro town in Robertson County. In addition, he has a mission in Kirkwood, Blessed Martin de Porres. In October, 1953, Father was elected president of the Midwest Clergy Conference on Negro Welfare. —Editor

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FIRST NEGRO MEMBERS OF THE CROSIER ORDER

The first colored American cleric of the Canons Regular of the Order of the Holy Cross (commonly called Crosier Fathers) is Frater Jan Davidson. He pronounced his religious vows on August 28, 1953, at the Immaculate Conception Monastery, Hastings, Neb. Frater Jan, who is a native of Kokomo, Ind., completed his preparatory course at Our Lady of the Lake Minor Seminary, Wawasee, Ind. He is now a student of philosophy at Sacred Heart Seminary, Fort Wayne, Ind.

The Order also has its first Negro laybrother in the person of Brother George Criss, O.S.C., formerly of Baton Rouge, La. He made his profession of vows last March 19.

The Canons Regular of the Order of the Holy Cross was founded in 1210 in the town of Huy, Belgium, by Theodore des Celles, a canon of the Cathedral of Liege. An international Order, its first successful foundation in the United States was made at Butler, Minn., in 1910. Since then the Order has established other houses in the dioceses of St. Cloud, Minn., Lincoln, Neb., Fort Wayne, Ind., and Alexandria, La. The Vicar General of the Order in the United States is the Very Rev. Lawrence J. Kerich, O.S.C.



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Frater Davidson, O.S.C., is the first colored American seminarian to pronounce Religious vows in the Crosier Order in U.S. He is a native of Kokomo, Ind.

Brother George Criss, O.S.C., is the first Negro lay Brother of the Crosier Order in U.S. He is originally from Baton Rouge, La.



(Continued from page 77)

people' I mean Church-going people, people of good reputation, people whom we associate not with crime or flagrant sin. Often they deny that they are prejudiced. They have nothing against the Negro, but . . . he must remain in 'his place.' Where 'his place' is concerns them little, as long as it is far from themselves, in Church, in school and in residence, in business, in social life, and even in the cemetery. Sometimes they defend this attitude with the unsupported claim that the Negro, and even God Himself, want it that way.

Law of Love

With a sincere prayer that these words may remove their blindness, I appeal directly to the authority of the Word of God for an answer to them. The basic law of Christianity is love, Love of God and Love of the Neighbor. And these two are inseparable. Listen to the Scriptures: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the strongest and greatest commandment. And the Second is like to this: Thou shalt love thy Neighbor as thyself." (Matt. 22:37-9). "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another." (John 13:34-5). "The love of our neighbor worketh no evil." (Romans 13:10). "In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration 80

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COLORED

Carlos A. Lewis, S.V.D.

The Sisters, Servants of the Immaculate Heart of Mary, a large American teaching order of Sisters, was founded by a Belgian Redemptorist, Father Louis Gillet (later a Cistercian Abbot) in 1845 at Monroe, Michigan.

The nun who cooperated most closely with the priest and therefore is rightly considered the foundress of the order is Mother Theresa Maxis, a woman of part-Negro ancestry. She was born in 1810 in Baltimore, Md., and died in 1892 in West Chester, Pa., after a long and most edifying religious life.

The mother of the nun was Marie Anne Duchemin, a mulatto who came to Baltimore in 1793 at the age of ten as a refugee from a revolution in Haiti. Little is known of the foundress' father who was white.

Mother Theresa was one of the first four women who made their profession as Oblate Sisters of Providence in Baltimore on July 2, 1829. (The Oblate Sisters of Providence are today a prominent



Mother Theresa Maxis, I.H.M., colored foundress of the large American order of nuns, the Sisters, Servants of the Immaculate Heart of Mary. She died in 1892.

order of colored nuns.) In 1845 Mother Theresa left the Oblate Sisters to go to Monroe, Michigan, to assist in the founding of the new Congregation of the Sisters, Servants of the Immaculate Heart of Mary.

The congregation founded by this pious colored nun is today divided into three independent branches with motherhouses at Monroe, Michigan (1287 professed Sisters); West Chester, Pennsylvania (1687 professed Sisters); and Scranton, Pennsylvania (1013 professed Sisters). The order is today practically all-white in membership, but qualified Negro girls are welcomed to join them. Two of the branches teach in colored missions of the South.

(Source: The History of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, by Sister M. Rosalita, I.H.M., Marygrove College, Detroit, 1948.)

Motherhouse of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Mich. The order, which is now divided into three independent branches, reveres a colored nun as its foundress.





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An I.B.M. clock and bell system was recently installed throughout the various buildings. This system, centralized in Father Rector's office, indicates automatically the different religious exercises, the beginning and end of classes and the recreational periods.

Students vs. Fraters

Weary and forlorn, the Fraters looked a sorry picture. Little wonder after the sad figure they cut on the basketball court. The students swirled and twirled, racking up points to a tune of 90 while the Fraters could hardly make 25. Let's see whether we can find some reason, some convenient alibi to cloak their shame. Oh, perhaps the week of written and oral examinations which ended a day before the game had absorbed all their energy, save what was necessary to keep soul and body together.

St. Joseph

Like the changing colors of a kaleidoscope, each month brings with it a divine mystery to be contemplated or a Saint to be imitated. March sets before us the beautiful portrait of St. Joseph.

You have no doubt noticed the huge shadow cast by an object in the sun. As the sun mounts higher and higher in the heavens the shadow becomes smaller and smaller until it disappears when the sun reaches its zenith. In that shrinking shadow we have something of the life of St. Joseph. He was the vigilant protector and loving father of Jesus. But as Christ the Sun of Justice grew into His manhood Joseph's task of guardianship became less and less imperative.

Joseph's entire life was one of service and self-effacement. He put into practice the word-program of John the Baptist, "He must increase and I must decrease." Grand and sublime was Joseph's mission; but for him it was to be without glory (from a human point of view). Jesus was to grow in his shadow. "His work," says Bossuet, "was not to announce Christ to the world as the Apostles will do, no, his task is to remain silent and be but a veil to shield the Infancy of Jesus."

Father Thomas Megan, S.V.D.

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After spending 20 years as missionary in China, Father Megan was expelled by the Communists. His next assignment was Hattiesburg—and a tough one it was. In addition to Protestant opposition

there was the monstrous head of racial prejudice. With accustomed zeal Father forged ahead and in less than two years had a sizeable piece of property, a chapel and a rectory. Father's charity to the poor became a byword. He would take the sheets off his bed and give to those in still direr straits. He did not talk much about the race question, he acted. Father was color-blind, he was Christ-like. Negro and white met on equal ground in his rectory.

The Magic Flute

The Fraters and Brothers were given the opportunity to attend the opera "The Magic Flute," presented by the Music Department of Xavier University. It was thoroughly enjoyed by all.





Lent will again see the re-enactment of any old Armenian custom, the traditional washing of the feet of a number of young boys. It symbolizes the episode of Christ washing the feet of the Apostles. (United Press Photo)

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I like to imagine our Blessed Mother helping keep God's books in order. In her mercy she will remind Him of each little prayer and sacrifice and stretch them over our shortcomings. In the column to our credit will be notations of each rosary recited with loving meditation; the Masses attended devotedly; the cross of pain and suffering carried uncomplaining, in submission to God's will.

A hoarded roll of bills will be of no value there, but rather a record of each unselfish aid offered now in charity, to the poor, unfortunate and suffering; to orphans, seminarians and missionaries; toward funds to promote our faith in every spot on the globe.

In order to prevent a lapse in our insurance we cautiously adhere to the terms of our policy. How much more we should guard our eternal security, abiding by the terms of God's commandments; seeing the image of Jesus in those about us, loving them for love of Him, helping them in His name.

Then, when the final day arrives and our collection of insurance policies is no longer of any use to us, we shall anxiously think of another policy, namely, our soul insurance. Will the credit on our account outweigh the debit, or shall we be found hopelessly in the red?

Oh, wonder of wonders, and joy of joys, if on that day our Lord examines our record, smiles, nods and marks our policy: PAID IN FULL.

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"They Are So Very, Very Many!"

exclaims Our Holy Father, Pope Pius XII, speaking of today's homeless and war stricken

"More insistently than ever at this hour, the agony of the so-called 'DISPLACED' is a summons to prompt and responsible community action!"

In answer to this plea an appeal will be made again this year on Laetare Sunday, March 28th, for the

BISHOPS' FUND FOR VICTIMS OF WAR

Your continued generosity will mean that during 1954 help can be brought to these "very, very many" around the world:

- —4,000,000 homeless South Koreans; plus 1,000,000 who can never return to the Communist North;
- -4,500,000 refugees from Red China in Hong Kong and Formosa;
- -uncounted victims of the "hot war" in Vietnam;
- -2,500,000 escapees from East Europe, crowded into West Germany with 8,000,000 remaining expellees;
- -Italy's so-called "surplus" millions;
- -the near-million Arabs still homeless in the Near East!

FOR THESE MILLIONS whose very lives depend on the measure of help **each of us** can procure for them—

FILL THE CUP OF YOUR CHARITY
ON MARCH 28th!



by Frank J. Ford

The "Second Class" Robesons

Paul Robeson, singer and actor, has long been so blantly sympathetic to Soviet Communism that it was no surprise that his wife, when called to testify before the senate permanent investigations sub-committee, should have refused to say whether she was a Communist. Mrs. Robeson's appearance was a result of the fact that two of her books are stocked in United States information libraries abroad.

Commenting on her attitude before the committee, the Chicago Tribune declares: "Mrs. Robeson was not content to rest on the 5th amendment, which allowed her to remain silent rather than incriminate herself, but injected the 15th amendment as well into the proceedings. This refers to the right to vote not being subject to abridgement because of race, color, or previous condition of servitude. Asked what application this had to the matter in hand, Mrs. Robeson responded that she considers herself a 'second class citizen.' The chairman observed that race or creed are of no concern to the committee and that Mrs. Robeson was engaged in a typically divisive tactic in seeking to interject them.

"He might well have questioned the accuracy of Mrs. Robeson's thesis," says the *Tribune*, "for she and her husband were renowned and respected citizens until they chose to bring discredit to themselves by their subservience to Communism. Paul Robeson never suffered from discrimination, nor was he treated as a second class citizen in any particular. He was admired for having achieved distinction as a result of his own efforts.

"At Rutgers university he was elected to Phi Beta Kappa, and Walter Camp chose him as all-American end in football. He had an extraordinary baritone which brought him notable success on the concert stage and in musical plays. He acted on the legitimate stage in the plays of Shakespeare and O'Neill. He was given an honorary degree by Hamilton college. And his wife has suffered no apparent handicap because of birth or color. An anthropologist and author, graduate of a university, she is the granddaughter of the man who was secretary of state and of the treasury in the Reconstruction cabinet of South Carolina. Her son and Robeson's was a football star at Cornell university and married a white woman.

"One might survey this record for a long time," winds up the Tribune, "without discovering what persuades Mrs. Robeson that she and hers have been dealt with as 'second class citizens.' The one right that she might consider to have been denied is that of being allowed, with her husband, to carry on communist revolutionary activities without being deservedly censured by the vast majority of her countrymen."

Catholics in Action

Carter Wesley, non-Catholic Negro newspaper columnist, writing in the Houston Informer, flatly declares that "Catholics are so far ahead of the other churches in the matter of fighting racial bigotry that there is no comparison." Citing "Journey to Freedom," a series of articles running in the Young Catholic Messenger, as a sample of the leadership being shown by Catholics in the fight on prejudice, Mr. Wesley notes that "The Catholic Messenger is a magazine that goes to about 500,000 Catholic youth, youngsters, the people who will be the leaders of tomorrow. That alone, however, is not the story.

"But as the story is told of the Negro's struggles, these youngsters are urged to study phases of the Negro problem, to write stage



Rosalind Russell (second from left) is shown chatting with Luther Saxon (extreme left), Hilda Simms (second from right) and Msgr. Cornelius J. Drew (extreme right) at the Duchesne Residence School where she received an award for her contributions in the field of Human Relations from the St. Charles Women's Auxiliary last Sunday afternoon at the Auxiliary's Second Annual Tea. Msgr. Drew is director of the St. Charles School and Community Center Fund. Mr. Saxon was guest soloist at this occasion. Hilda Simms, now at work on the screen version of the Joe Louis Story, will be remembered as "Anna" in the stage play, ANNA LUCASTA.

(Photo by Hansen)

plays about Booker T. Washington, or Marian Anderson, or Phyllis Wheatley; to listen to Negro spirituals, and to study in the libraries the role that Negroes played in the Second World War and the Korean conflict. Contrast that with the jealous guarding that the adult leaders in the Protestant churches give to their youth, lest they find out something about the good things Negroes have done. Contrast it with the tight policies of exclusion of Negroes from all parts (Continued on page 93)

With heads bared, 5,000 members of the First Marine Group listened to the inspiring message of Cardinal Spellman when he visited them in Korea.



WORKING FOR UNDERSTANDING

23 YE STREET

Flanner House in Indianapolis is "working for understanding" by trying to help people help themselves. Concerned with the total development of the individual, Flanner House aids people to help themselves through four interlocking divisions.

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The first of these is the Social Service Division. Here direct services of a day-care program and a recreational program are offered. The day-care program starts with a nursery school for tots between three and five years of age. There are fifty children in the nursery school supervised by a director and six licensed teachers. One requirement for a child to participate is that the parents of the child be working and that there is no one at home to take care of the child. This requirement is also true of the school age day-care program for children in the six through twelve age bracket. This group of fifty receives a hot lunch and supervised recreation after school. For both groups a charge is made for the service. This charge is proportioned to the family's ability to pay. For the older children, young adults, and adults the recreational service of group activities is offered. These services include all types of clubs, athletic activities and social gatherings. This division has as its goal the profitable use of leisure time.

In the second major division, Vocational Aids, the goal is to help through training. As part of the training program Flanner House in cooperation with the Adult Evening Division of the Indianapolis Public Schools, supervises thirtysix classes in such things as weaving, cooking and sewing. Also this division operates about fifty-five acres of gardens. The gardens are prepared for the use of individuals. When the produce of the gardens is ready it is brought to the Flanner House Community Cannery. This is a community, self-help cannery, canning both in glass jars and tin cans. Another section of the Vocational Aids Division is the Home Economics section. Here a small catering service is maintained to provide meals for various parties. In addition this section operates a sewing project which makes over a thousand aprons a week.

(Continued on page 92)

INTENTIONAL SECOND EXPOSURE

bune, "without discovering what persuades Mrs. Robeson that she and hers have been dealt with as 'second class citizens.' The one right that she might consider to have been denied is that of being allowed, with her husband, to carry on communist revolutionary activities without being deservedly censured by the vast majority of her countrymen."

Catholics in Action

Carter Wesley, non-Catholic Negro newspaper columnist, writing in the Houston Informer, flatly declares that "Catholics are so far ahead of the other churches in the matter of fighting racial bigotry that there is no comparison." Citing "Journey to Freedom," a series of articles running in the Young Catholic Messenger, as a sample of the leadership being shown by Catholics in the fight on prejudice. Mr. Wesley notes that "The Catholic Messenger is a magazine that goes to about 500,000 Catholic youth, youngsters, the people who will be the leaders of tomorrow. That alone, however, is not the story.

"But as the story is told of the Negro's struggles, these youngsters are urged to study phases of the Negro problem, to write stage



Rosalind Russell (second from left) is shown chatting with Luther Saxon (extreme left), Hilda Simms (second from right) and Msgr. Cornelius J. Drew (extreme right) at the Duchesne Residence School where she received an award for her contributions in the field of Human Relations from the St. Charles Women's Auxiliary last Sunday afternoon at the Auxiliary's Second Annual Tea. Msgr. Drew is director of the St. Charles School and Community Center Fund. Mr. Saxon was guest soloist at this occasion. Hilda Simms, now at work on the screen version of the Joe Louis Story, will be remembered as "Anna" in the stage play, ANNA LUCASTA.

(Photo by Hansen)

plays about Booker T. Washington, or Marian Anderson, or Phyllis Wheatley; to listen to Negro spirituals, and to study in the libraries the role that Negroes played in the Second World War and the Korean conflict. Contrast that with the jealous guarding that the adult leaders in the Protestant churches give to their youth, lest they find out something about the good things Negroes have done. Contrast it with the tight policies of exclusion of Negroes from all parts (Continued on page 93)

With heads bared, 5,000 members of the First Marine Group listened to the inspiring message of Cardinal Spellman when he visited them in Korea.



WORKING FOR UNDERSTANDING

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Flanner House in Indianapolis is "working for understanding" by trying to help people help themselves. Concerned with the total development of the individual, Flanner House aids people to help themselves through four interlocking divisions.

The first of these is the Social Service Division. Here direct services of a day-care program and a recreational program are offered. The day-care program starts with a nursery school for tots between three and five years of age. There are fifty children in the nursery school supervised by a director and six licensed teachers. One requirement for a child to participate is that the parents of the child be working and that there is no one at home to take care of the child. This requirement is also true of the school age day-care program for children in the six through twelve age bracket. This group of fifty receives a hot lunch and supervised recreation after school. For both groups a charge is made for the This charge is proportioned to the family's ability to pay. For the older children, young adults, and adults the recreational

service of group activities is offered. These services include all types of clubs, athletic activities and social gatherings. This division has as its goal the profitable use of leisure time.

In the second major division, Vocational Aids, the goal is to help through training. As part of the training program Flanner House in cooperation with the Adult Evening Division of the Indianapolis Public Schools, supervises thirtysix classes in such things as weaving, cooking and sewing. Also this division operates about fifty-five acres of gardens. The gardens are prepared for the use of individuals. When the produce of the gardens is ready it is brought to the Flanner House Community Cannery. This is a community, self-help cannery, canning both in glass jars and tin cans. Another section of the Vocational Aids Division is the Home Economics section. Here a small catering service is maintained to provide meals for various parties. In addition this section operates a sewing project which makes over a thousand aprons a week.

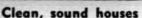
(Centinued on page 92)

Rew FRONTIER



Cleo W Super Flant







Baby Clinic



Community health



Speech and Hearing

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FLANNER HO OC IN IA

The Greatest Slum Reduction MICH

leo W. Blackburn Superintendent Flanner House



Exterior: homes



Nursery school band

Hearing



Catering service



Community canning

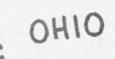


Interior: home



- HEALTH EDUCATION
- DISEASE PREVENTION
- · COMMUNITY

IMPROVEMENT





Self-help built





Nursery school



INTENTIONAL SECOND EXPOSURE

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Exterior: homes



Nursery school band

Hearing



Catering service



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Interior: home

- HEALTH EDUCATION
- DISEASE PREVENTION
- COMMUNITY IMPROVEMENT



Self-help built





Nursery school



Cooperation, long the key note for Flanner House activities, is well illustrated in the third major division, that of Health. The goal of this division is to aid in the discovery of physical ills and to show how the resources of the community can aid in their treatment. Clinics are operated in the Herman G. Morgan Health Center. These clinics include prenatal examinations, well-baby clinics, tuberculosis, and school-age dental programs.

The fourth major division of the organization is that of Self-Help Services. This division is concentrating on a program of self-help housing. Here, taking a group of untrained men, homes have been built replacing slums. Under a cooperative plan the men work with each other until all are in their own homes. It is by simplicity of action that these homes are made possible.

Flanner House through its four divisions, Social Service, Vocational Aids, Health and Self-Help Services, is trying to build understanding by helping others help themselves. To aid in this job they have joined Jarvis Christian College in the promotion of The Board For Fundamental Education. The Board hopes to make available the experiences of the urban community, Flanner House, and the rural community, Jarvis, to other communities interested in helping themselves. Thus the future of Flanner House is that of spreading understanding.

When we sing the Negro spiritual, "Go down, Moses, Let my people go," to some white people it means down to Egypt centuries ago. But not to the American Negro share-cropper.

One Negro tenant out of four lives in either a one- or a two-room house. Two out of three of these tenant homes are unpainted. Over half of them have no screens. A Moses is still needed. The average Negro rural home has only 18 books. Over two-thirds of these tenants get no weekly newspaper. These men, on an average, are only fifth graders. They need a Moses on some of the school boards.

Nine out of ten of these Negro tenants have only a one-year oral lease. They are at the mercy of their landlord. They must stay in their place if they want to stay on the place. They would like Moses or someone to "let my people go" where they can find a little more security.

In this day of tractor farming, in one entire county in Alabama there were only four tractors found among 154 Negro farmers. In an entire County in Mississippi, among 75 Negro farmers there were only three tractors. The one-mule plow is the symbol of Negro farm life. Out of 624 Negro tenants, half of them owned no work animals of any kind. About the same as Egypt!

In 13 Southern states there are 1301 counties and 1111 home demonstration agents for whites but only 357 colored home demonstration agents. The ratio is 3 to 1. The Negro 4-H Clubs have only one-seventh of the government leadership that the whites have. There are six times as many agricultural agents for whites as for Negroes in the South. These county agents are federal employees and reflect the slow progress of our national conscience.

These conditions are described in detail in a new 104-page bulletin which the Rural Church Department, Drew Seminary, Madison, New Jersey, is now sending out on request for just the cost of printing (40c).

(Continued from page 88)

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In conclusion, Mr. Wesley confesses that he has grown up with some of the prejudices that the uninformed direct against Catholics. "But," says he, "on this matter of segregation, or on the matter of human relations, I confess today that I have more faith in Catholics than I do in any other denomination."

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Firemen battle flames in near zero temperatures. They had to start fires of their own to thaw out frozen fire-(United Press Photo) plugs.

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ous opportunities.

"The cost of race prejudice has been terrible in many ways; often it has hit individuals without the public knowing anything about it. No matter what the color of one's skin, or what his cultural background with its inevitable effect on his mental outlook, he cringes if he is unjustly attacked, and his reactions must be that of Shylock in Shakespeare's Merchant of Venice: 'I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions?"

"People are people. We all have the same human reactions regardless of who our ancestors were, and none of us was asked whether or not he wished to be born, or was given the right to select his race or his appearance. Still, because of man's inhumanity to man, there will always be some racial prejudice, but it is essential that (Continued from page 89)

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we arrive as speedily as possible at the stage where the right to economic, educational, and religious opportunities is taken for granted regardless of pigmentation or the seeming slant of one's eye. And the darker races can help along the process by seeing to it that their children are not deprived, at the minimum, of a high school education. That training is the chief password into good jobs, and the process is helped immeasurably by a college education. Education and good jobs are an immense stride toward social acceptance-and the more Negroes who are possessed of them the larger the hope for the complete eradication of racial bias."

Impressive Figures

"Communist propagandists are forever trying to give the United States a bad name around the world for the way Negroes are treated in this country," says Dr. Albert W. Dent, prominent Negro educator and president of Dillard University in New Orleans.

"Actually," he points out, "life for the American Negro has improved considerably in the last five years, and one reason is that the white man is awakening to his responsibility toward the Negro. Contrary to the Communists, who never let the facts get in the way of their propaganda, the white people are coming awake all over

America — but especially in the South. There, they are ahead of their leaders, have discovered that they were afraid of a shadow, and are eagerly awaiting the Supreme Court decision that may wipe out segregated schools in the South."

Turning to the improved state of Negro health, Dr. Dent presents some impressive figures. "In 1900," he reaveals, "the life expectancy of the American Negro was 32 years compared with 45 for the white man. Now it's 57 years for the Negro and 65 for the white. The main reasons for this remarkable change are an improvement in the medical care and economic status of Negroes plus, of course, new drugs."

He has some figures on education that are impressive, too. "In 1945," he recounts ,"there were 350 Negro medical students in America and only about 45 of them were attending nonsegregated colleges. Today there are 700 Negro medical students and 300 of them are in nonsegregated colleges. There are 72 medical colleges in the country and 51 of them have admitted Negro students. Nine of the 51 are in the South. While it took federal law suits to open up some of these universities to Negroes, it is a fact that, in most cases, the barriers were dropped as a consequence of the white man's conscience prodding him to action."

YOU HAVE MOVED

Kindly drop us a card giving both your old and new addresses so you will not miss a single issue.

ST. AUGUSTINE'S MESSENGER Bay St. Louis, Miss.



BOWERS
PLANS
KIDDIES' PARTY

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FATHER O'LEARY IS HAPPY OVER DEDICATION OF NEW CHURCH

"Since I last wrote to you, we have dedicated our new Mission Church. Thirty priests and over fifty Sisters from various Missions and Parishes attended. Some came from a distance of 267 miles. Over five hundred people actually

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INTENTIONAL SECOND EXPOSURE

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MISSION NEWSBITS

Father Albert Drescher, S.V.D., pastor of St. Benedict the Moor Parish, San Francisco, has begun construction work on the parish's new community center. This new community center has long been a serious need of the parish. . . . Father Andrew Starichek, S.V.D., is now assisting Father Marusa, S.V.D., at St. John's Mission in Waco, Texas. Father Marusa is

busy trying to draw up a school building program which is essential to the progress of his mission. . . . Father Bowman's new, modern grammar school at Mound Bayou, Miss., will be dedicated this Spring. As soon as its doors are opened, eager, young Mound Bayouans will fill it to capacity. . . . Father Joseph Eckert is presently making mission appeals in a number of Midwestern dioceses. . . . Father Clarence Weber's new chapel at Basile, La., was dedicated by His Excellency, Bishop Jeanmard of Lafayette on January 31st. The Bishop also confirmed fifty parishioners on the same day.



JESUS, THE INTERMEDIARY

Divinity of Lights is Light, A glowing Cloud, exceeding bright, Too dazzling for the human sight.

Prevented thus by brilliancy, Man needs an intermediary The nature of his God to see.

The Father dwells in dazzling glow, And that we may the Godhead know, His Son descended down below.

This vast Effulgence, Light so blest, Would hide, and would not manifest, The Godhead, now become our Guest.

To yearning love the Word did yield; His dazzling brightness He concealed, His condescension He revealed.

Thus, tempered like the morning sun, The light of Heaven on us has shone; His course on earth has Christ begun.

-Francis Patrick

MEN OF THE YEAR

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Two distinguished leaders of Negro rural progress have been named as 1953 "Men of the Year in Service to Agriculture" by The Progressive Farmer, a Southwide farm magazine.

They are John W. Mitchell, national leader of Negro extension work, and Dr. E. B. Evans, president of Prairie View Agricultural College of Texas, state land-grant college for Negroes. The awards are announced in the January issue of The Progressive Farmer.

Dr. Clarence Poe, editor-in-chief of the magazine, salutes them as "captains of the forward march of agriculture among Negroes in all Southern states."

Mitchell is from North Carolina and Virginia. Thirty-six years ago he began work for the extension service as a buggy-driving emergency agricultural agent in two North Carolina counties. Since then he has worked his way up among Negro extension workers to county agent, district agent, and now to national Negro leadership.

Much of his work will still be with state extension directors and Negro extension supervisors in the South.

Dr. Evans is a native of Missouri, born there in 1894. He received a degree as doctor of veterinary medicine from Iowa State College. He went to Prairie View as a professor of veterinary medicine and established the veterinary department there.

Dr. Evans was made Texas state leader for all Negro agricultural work in 1941. He was lent to Tuskegee (Ala.) Institute in 1945 to plan, organize and build the school of veterinary medicine. He returned to Prairie View in 1946, became dean, and a year later president.

Among his recent achievements listed in The Progressive Farmer are these: established at Prairie View an agricultural experiment station, the first wholly operated by a Negro land-grant college; received the \$5,000 Hoblitzelle Distinguished Service Award for Advancement of Texas Rural Life; served as a State Department Point IV consultant in 1952 and 1953; and led development of a national school to train Negro county and home agents and other extension workers in the South.

The Progressive Farmer has been making these Southwide awards to "Men of the Year in Service to Agriculture" since 1936. Their honor roll now includes 19 names. Dr. George W. Carver, a foremost agricultural scientist, now deceased, was the first Negro to receive The Progressive Farmer award.

Maryknoll Sister Mary Omer arrives in New York. Sister Omer was stricken with polio in late October while teaching in a jungle mission in the town of Riberalta, Bolivia. (United Press Photo)



97

INTENTIONAL SECOND EXPOSURE

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JESUS, THE INTERMEDIARY

Divinity of Lights is Light, A glowing Cloud, exceeding bright, Too dazzling for the human sight.

Prevented thus by brilliancy, Man needs an intermediary The nature of his God to see.

The Father dwells in dazzling glow, And that we may the Godhead know. His Son descended down below.

This vast Effulgence, Light so blest, Would hide, and would not manifest, The Godhead, now become our Guest.

To yearning love the Word did yield; His dazzling brightness He concealed, His condescension He revealed.

Thus, tempered like the morning sun, The light of Heaven on us has shone: His course on earth has Christ begun.

-Francis Patrick

MEN OF THE YEAR

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Two distinguished leaders of Negro rural progress have been named as 1953 "Men of the Year in Service to Agriculture" by The Progressive Farmer, a Southwide farm magazine.

They are John W. Mitchell, national leader of Negro extension work, and Dr. E. B. Evans, president of Prairie View Agricultural College of Texas, state land-grant college for Negroes. The awards are announced in the January issue of The Progressive Farmer.

Dr. Clarence Poe, editor-in-chief of the magazine, salutes them as "captains of the forward march of agriculture among Negroes in all Southern states."

Mitchell is from North Carolina and Virginia. Thirty-six years ago he began work for the extension service as a buggy-driving emergency agricultural agent in two North Carolina counties. Since then he has worked his way up among Negro extension workers to county agent, district agent, and now to national Negro leadership.

Much of his work will still be with state extension directors and Negro extension supervisors in the South.

Dr. Evans is a native of Missouri, born there in 1894. He received a degree as doctor of veterinary medicine from Iowa State College. He went to Prairie View as a professor of veterinary medicine and established the veterinary department there.

Dr. Evans was made Texas state leader for all Negro agricultural work in 1941. He was lent to Tuskegee (Ala.) Institute in 1945 to plan, organize and build the school of veterinary medicine. He returned to Prairie View in 1946, became dean, and a year later president.

Among his recent achievements listed in The Progressive Farmer are these: established at Prairie View an agricultural experiment station, the first wholly operated by a Negro land-grant college; received the \$5,000 Hoblitzelle Distinguished Service Award for Advancement of Texas Rural Life; served as a State Department Point IV consultant in 1952 and 1953; and led development of a national school to train Negro county and home agents and other extension workers in the South.

The Progressive Farmer has been making these Southwide awards to "Men of the Year in Service to Agriculture" since 1936. Their honor roll now includes 19 names. Dr. George W. Carver, a foremost agricultural scientist, now deceased, was the first Negro to receive The Progressive Farmer award.

Maryknoll Sister Mary Omer arrives in New York. Sister Omer was stricken with polio in late October while teaching in a jungle mission in the town of Riberalta, Bolivia. (United Press Photo)



97



The Apostolic See of Rome, from which throne St. Peter reigned, and the entire



INTENTIONAL SECOND EXPOSURE



3/19

The Apostolic See of Rome, from which throne St. Peter reigned, and the entire Catholic World will celebrate with Pope Pius XII the 15th anniversary of his Coronation, this March 12th



The most magnificent of all Churches is St. Peter's Basilica, erected upon the grave of the Apostle of the Keys. For centuries it has been for mankind the ensign of Salvation a beacon light to all mon-wayfarers on life's uncertain Sea



NATIONAL SHAME

It was to be expected that a Russian delegate to the United Nations would get around to exploiting a tragically weak spot in democratic America's loud pleas for human rights of all minority groups anywhere in the world.

The occasion was provided with dramatic appropriateness. Governor James F. Byrnes of South Carolina, one of the U. S. delegates to the U. N. Assembly, had just made a speech accusing the Soviet-dominated nations of Hungary, Romania and Bulgaria of violating the human rights of minorities, contrary to the principles of the U. N. Charter and the post-war peace treaties.

Now everybody knows that Governor Byrnes is the man who publicly stated some months ago that if the federal government or the Supreme Court of the United States were to legislate or rule against the segregation of the colored from the white in the public schools of the nation, he would use his authority as governor to close all the public schools in South Carolina. In other words, rather than end segregation, and the discrimination that follows upon it, he would deprive tens of thousands of both white and colored children of all public school education. This is what his threat would result in if carried out, because private schools could not absorb all the children of the state, not even those who could afford them.

Jacob Malik, one of Russia's delegates to the U. N. Assembly, remembered this. He arose after Governor Byrnes' speech and wanted to know what right America's No. 1 racist, so-called by many American newspapers, had to speak in defense of minorities in far-off lands.

Can it be called anything but a horrible mistake, and a reason for national shame, that America is represented before the tribunal of what are called the free nations of the world by 100 one at whom jibes can be directed? Governor Byrnes may be convinced that Negroes are an inferior race, or that they should be treated as such for practical reasons, but he does not represent the principles, the spirit, the voice of free America when he says so. President Eisenhower would never make a statement, on or off the record, favoring segregation and its inescapable companion, discrimination, for Negroes. Nor would any other enlightened statesman of America.

It may be difficult to root out racial discrimination in America at a stroke. But surely we dot have to make last-ditch defenders of it our spokesmen before the whole world.

From THE LIGUORIAN From THE LIQUORIAN (Liquori, Mo.), January, 1954.

POSITIVE SOCIAL ACTION

Any successful action against Communism must include the elimination of injustices and inequities in the social order upon which Communism feeds and grows, a former Communist Party member told a social action forum of the Catholic Interracial Council here.

Manning Johnson, who left the Party in 1940 after having served on its national committee, told the gathering last night, "Your church is the main bulwark against Communism." He warned, however, "the advantage could be lost" by failure to follow a positive program of reconstruction of the social order as outlined in encyclicals of Popes Leo XIII and Pius XI.

Repeating Pope Pius' condemnation of "the foolhardiness of those who neglect to remove or modify such conditions as exasperate the mind of the people and so prepare the way for the overthrow and ruin of said fin, mu the gro mu ing use

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Characterizing the Soviet system as one of "moral decay, spiritual death, and physical slavery," Mr. Johnson said that Communism, nevertheless, is still capable of "attracting and deceiving millions whose Christian mores have been weakened by secular philosophy."

Noting improvements in the social order since the appearance in 1891 of Pope Leo's famous encyclical or the condition of labor, Mr. Johnson declared: "New laws and amendments to laws are still necessary but what is most important is a change in the hearts of men. The accomplishment of this task in the United States will strike a death blow at Communism and set an example of justice and charity for the world to follow."



St. Anthony, one of the patrons of animals, is honored in Italy on his feast day by a special blessing which is bestowed on animals.

(United Press Photo)



JOURNEY OF FAITH — Ernst Walter, a Berliner, vowed to visit all the famous shrines of Mary in Europe on foot. On his way from Rome to Lourdes, he stopped briefly in Florence.

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Marie Dionne, now in the convent of the Sisters of the Holy Sacrament at the age of three, prays before an image of the Blessed Virgin Mary.

Dear Boys and Girls:

Did you ever hear of Anne de Guigne? Anne was a little girl who lived about the time of World War I. Within the very short span of her life, eleven years, she became, to all appearances, a little saint. When she was just a tiny thing, she took a deep interest in her catechism. Seeing this, the nun who taught her allowed her to begin preparing for first Communion at the age of five. Anne was the tiniest thing in her class, but she was also the best. The winter months passed by, and so did the catechism classes. Toward the end of April, the teacher decided that Anne was fully prepared to make her first Communion. However, when the bishop saw the name of a five-year-old child on the list of the first communicants, he did not want Anne to make her first Communion until she was older. But finally he gave in.

The priest who examined Anne did 102

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not stick to the usual order. After the usual questions, he became interested in the five-year-old girl and asked some tricky questions.

"What is your chief fault?" he asked.

"Pride," answered Anne promptly, "and disobedience too."

The priest pretended to be very stern and told her that a little girl who wanted to receive our Lord must obey at once and do whatever she was told. Then with a quick turn he asked:

"When does Jesus obey?"

"At Mass," Anne answered without any hesitation.

"What words does He obey?"

"He obeys the priest when he says: 'This is my body, this is my blood.' "

Then the priest wondered a little and tried another subject, "What sacraments have you received?"

Anne was quick to answer, "Baptism and Penance."

"And which are you hoping to receive?"

"The Holy Eucharist and Confirmation."

"No more?"

"Perhaps some day I shall receive the sacrament of Matrimony," Anne whispered.

"Holy Orders, too, eh?"

"Oh no, Father, how could I? That's your sacrament!"

The priest had prolonged the examination far beyond the usual time. Anne's teacher, waiting outside the room, began to get very nervous, be-

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Not bad for a child of five, huh? Of course, very few children are as wide awake as Anne at the age of five. However, I think that most children can be at least almost as good in catechism when they are seven or eight. What? You don't think so? Well, let me tell you. There's a little secret behind Anne's great success in catechism class. This little secret is wrapped up in the one little word, "interest." Anne was interested in God. She wanted to learn all about Him. To her, the catechism was a good way to learn all about her great God.

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Do you think that it is strange that interest can do so much? I shall show you that it is certainly not strange. Just think of a few common examples. What game can you play best of all? I'm willing to bet it's the game you like the most, the game you are most interested in. What things or persons do you know the most about? I'm sure you know the most about persons and things which are of the most interest to you.

So you see? It's quite natural for a person to be good in something he is really interested in. Interest makes us curious. That was Anne's secret of success. It can also be ours. We are all curious. And we simply must know what we are curious about. This quality makes our natural curiosity a big help in learning. Curiosity and interest work together. Don't be afraid to use them in catechism class. If you are planning to make your first Communion this coming May, think of little Anne once in a while, and try to imitate her. If you have already made your first Communion, compare yourself to that little girl of five. Do you come up to her level?



Pope Pius has a warm spot in his heart for little children. "Of such is the Kingdom of heaven," Christ said.



Blessed Martin de Porres is popular in far-off Nswam, Gold Coast, West Africa. Here we see some parishioners of the mission praying before his altar. Over the altar is an inscription (in Twi dialect) which means: "Holy Martin, pray for us." Nswam is a mission in the Accra diocese, Gold Coast. The Bishop of Accra is the Most Rev. Joseph O. Bowers, S.V.D., alumnus of St. Augustine's Seminary; the pastor of the parish is the Rev. Cletus Hodapp, S.V.D., former Prefect of Seminarians of St. Augustine's.

Little Kyung Soo is baptized after having been adopted by Navy Chief Vincent Paladino.



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Current News!



Prince Ankrah (27) of the African Gold Coast with his bride, the former Sinikka Toivonen of Nokia, Finland.

(United Press Photo)

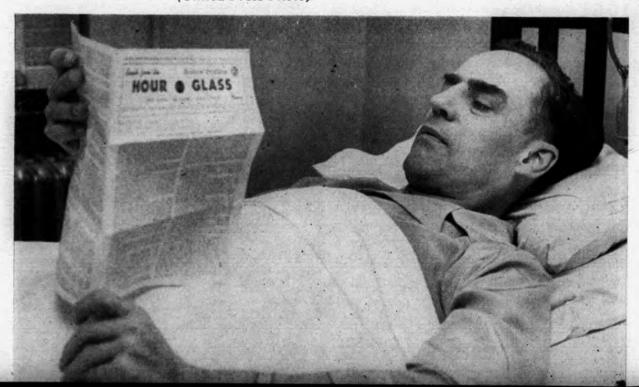
Parsons, Kansas: Rev. Julius Busse, 46, is dying of cancer. Father Busse considers it a privilege to die of the disease. "A person dying of cancer is blessed with time to prepare for death," were his words.

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Bermuda-born Lois Marie Browne is the first lady lawyer to be admitted to the Bermuda Bar. Hamilton, Bermuda, is the oldest self-governing colony in the British Empire.

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Dr. Ralph J. Bunche of the United Nations (left) presents the 1953 Gold Award of the George Washington Carver Memorial Institute to Paul G. Hoffman. Hoffman has made outstanding contributions to the betterment of race relations and human welfare.
(United Press Photo)

Navy Chief Vincent Paladino holds Lee Kyung Soo, 41/2 year old Korean waif whom he adopted. The Rev. Hugh Keenan, signs up the lad as the first pupil for the new Holy Name school that is being completed. (United Press Photo)





"Ruby Valentine Cast in Rehearsal" (l to r) Director Gierlach, Wezlynn Tildon, Earle Hy-man, Chancey Rey-nolds, Juanita Hall, Sera Lou Harris, Viola Dean and Announcer Bill Edmonson.

President Eisenhower receives an invitation to make an informal talk to a National Confer-ence on racial relations. (1 to r) President Eisenhower, Clarence Mitchell, Walter White and Judge Theodore Spaulding.

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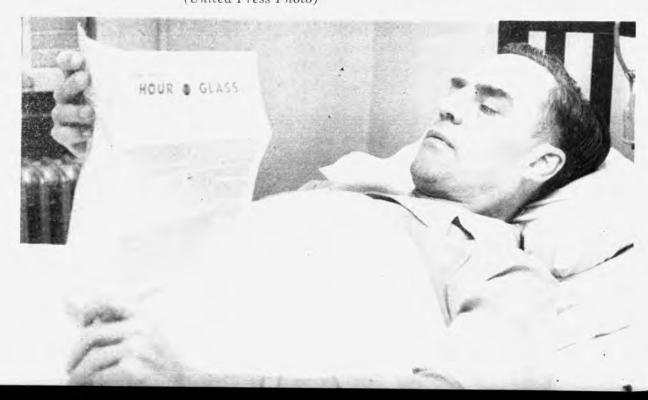


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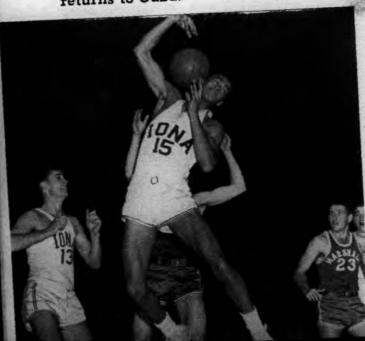
(United Press Photo)



Sports



Welterweight Champion, Kid Gavilan returns to Cuba. (United Press Photo)





Pfc. Don Newcombe takes a practice swing during an off-duty workout. He was discharged Feb. 8.



Niagara's Tom Hemans (30) is backed up by Fletcher Johnson of Duquesne as he grabs a rebound. Undefeated Duquesne beat Niagara 66-61.

LeRoy Scott (15) successfully blocks a shot by Carl York (23). But Marshall won the ball game, 93-81.

Baltimore's Rollen Hans (18) fails to hang on to the ball in this action. (United Press Photo)



Black situation now looks rosy. Joe Black, ace pitcher for Brooklyn during 1952, looks forward to the 1954 season with eagerness.

(United Press Photo)



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(United Press Photo)



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Everyone can help our Missionaries.

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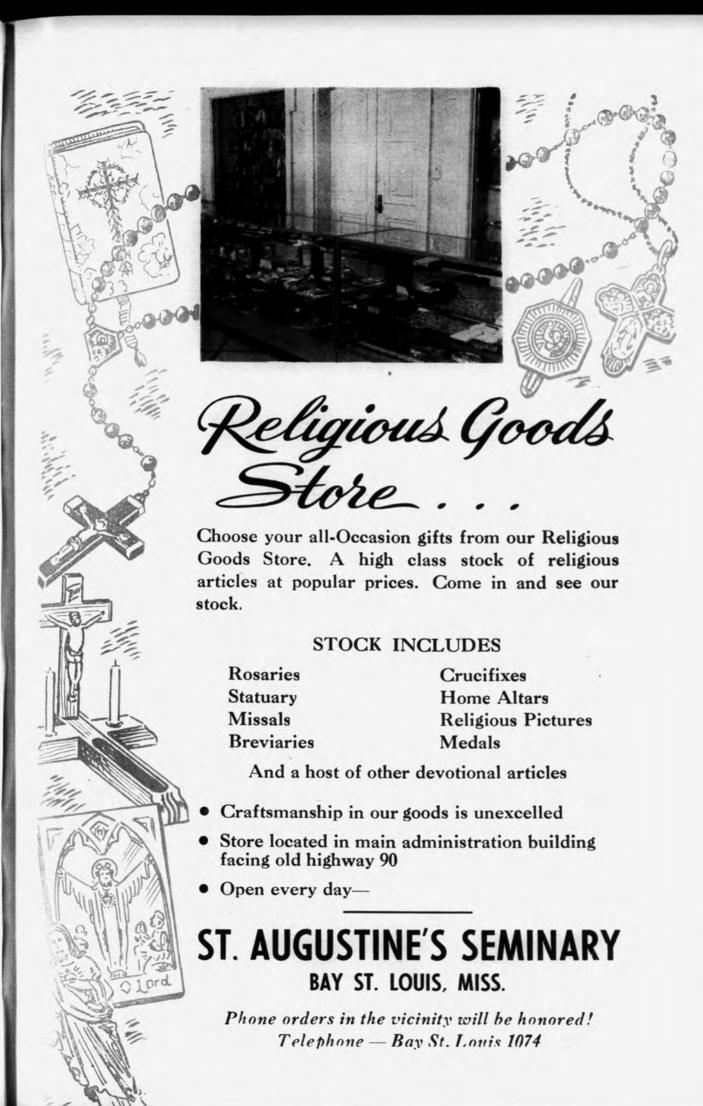


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St.Augustinė's Seminary Bay St.Louis, Miss

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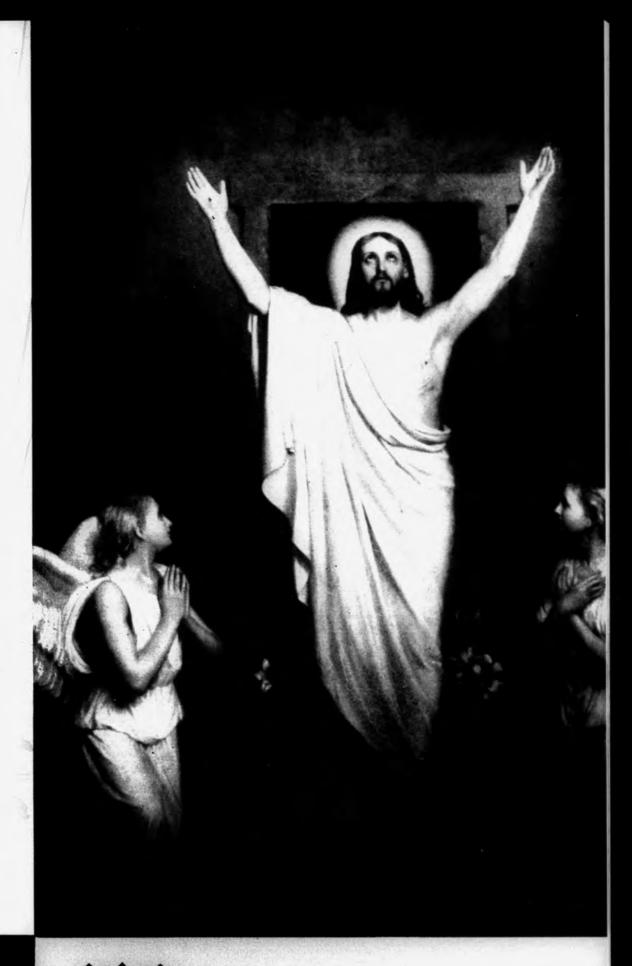
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MAGAZINE with a ESSAGE



To aid the cause for which the Divine Word Missionaries are working-more priests and religious for the Missions, especially among the Negroes.



Robert E. Pung, S.V.D. Editor Carlos Lewis, S.V.D., S.T.D. Associate Editor

April, 1954 - Vol. XXXI, No. 4

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Our Cover

Our world is filled with misery: the just suffer; the wicked prosper; we all as flowers grow up, produce our blooms, and in a few days wither and die. Is this life? Is this all? If so, wretched are we and children of desperation! Of all fools, we are to be most pitied—those of us who do violence to our body and bring it under subjection; those of us who try to suffer in patience; those of us who supernaturalize all our actions! But our Holy Faith would have us speak in the certain words of the Patient Job: 'I know that my Redeemer liveth, and in the latter day I shall rise out of the earth. And I shall be clothed again with my skin and in my flesh I shall see my God! This is our Easter Hope! As our cover depicts the glorious Christ in His Resurrection, so shall we be depicted if we are faithful to Him in this Vale of Tears.

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

FIRST DIVINE WORD MISSIONARIES Editorial

Nearly 2000 years ago, the Divine Missionary, standing on a mountain top in Galilee, solemnly inaugurated the missionary conquest of the world. On that day He entrusted to His eleven disciples a momentous task: "Go, therefore, and make disciples of all nations."

The Vicar of Christ, Pope Pius XII, describes how the Church to-day is fulfilling the commission: "The Catholic missionary movement both in Christian and pagan lands has gained such force and momentum and is of such propor-

tions as perhaps was never witnessed before in the annals of Catholic missions." (Encyclical, "On Promoting Catholic Missions," 1951.)

The Society of the Divine Word, though less than a hundred years old, is proud of her contribution to this stupendous progress of the Church. It was just seventy-five years ago—March 2, 1879—that the founder, Father Arnold Janssen, S.V.D., sent out his first missionary sons to preach the Gospel. This first mission departure ceremony took place at the cradle of the then four-year-old Society — St. Michael's Mission Seminary, Steyl, Holland.

The missionaries, bound for China, were Father John Baptist Anzer, S.V.D., (died 1903), later to become a great missionary Bishop, and Father Joseph Freinademetz, S.V.D., (died 1908), whose cause for beatification is far advanced.

The mission crosses were blessed and presented to the missionaries by Monsignor Crispi, the Apostolic Internuncio at The Hague, Nether-

(Continued on page 118)



We extend to our readers and benefactors prayerful and heartiest wishes for a Joyous Easter.



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CHRIST

SPEAKS

HIS LAST

WORDS of LOVE



A Thought For Holy Week
Louise Parnell

With sorrow in our hearts, we have reached Calvary. We have seen Christ prepared for the horrible Crucifixion. There is a kind of helpless compassion in us as we approach the Cross. We wish to help Him. Yet, we cannot. He Who is mighty and is ready to help us does not help Himself.

Why is this? Shamefully, we know the answer. Our sins must be redeemed and only Christ can do this for us. Knowing the answer, our hearts wring in a sorrow and in a compassion that can never hope to equal the sufferings which He endured for us.

We think: "I have done this to Him? He Who has done nothing but good for me?"

There remains only one thing which we can do for Him now.

"Can you not watch one hour with me?" He asks.

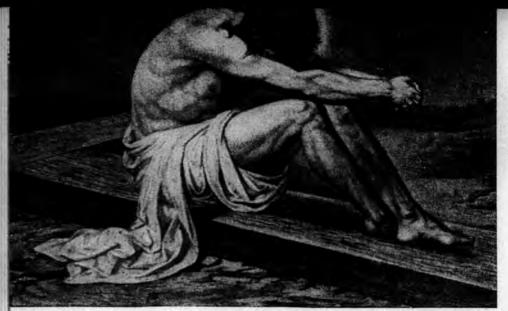
The plea reverberates in our consciousness. We answer it.

"Yes, Lord. I will watch with You and I will pray, too, here at the foot of the Cross."

We proceed to pray and as we do, He speaks His last to humanity. We are prepared to hear every word. It does not amaze us that His first word is a plea for pardon.

"Father, forgive them, for they know not what they do."

Knowing Christ as we do, we know that He is always ready to forgive. And when, more than now, is He better prepared to do this? Now that the very people for whom He has done so much good have turned against Him? And in what a way have they done this! In a way that is reserved for wicked, hardened criminals.



They have done everything vile and contemptible to Him. Yet, His first words to the Almighty are for their benefit.



For more than twelve hours, He has been held by His enemies. They have done everything vile and contemptible to Him. Yet, now that their cruel work is done, His first words to the Almighty are for their benefit.

We cannot help think, as we stand at the Cross, that even the silence of death is being denied Christ. Every man, no matter how wicked he has been in life, is extended the gift of silence when he is faced with death. Yet, Christ was not even granted this courtesy by His murderers!

As we weep at the foot of the Cross, we hear the continual flow of talk. We hear, too, the constant mockery and derision that even now, though their aims have been fulfilled, have not stopped.

There is vulgarity in the rabble that swarms about. They are curious for a glimpse of the dying Christ not so much that they wish to repent but only because they want to rile Him further.

Why are they looking at Him? Not because of the awful thing they have done to Him and that the sin is upon their heads. They are too ignorant to realize they have killed their own Savior.

Instead, they are waiting around for some miracle to happen. They continue to taunt Him, saying that if He is the Son of God why doesn't He come down from the Cross?

But even in the midst of all this, a beautiful profession of faith is about to be made. We see the thieves who have been hung with Christ; one on His right hand; the other on His left. The one on His right knows that Christ is the Son of God. He needs no further proof of this. He is convinced and out of the ardor of his faith, he pleads for remembrance.

"Lord, remember me," he says to Christ.

He does not plead with Christ. He makes his simple aspiration gently and quietly and with great devotion. He makes his simple act of faith with all the ardor of which he is capable. He knows that this is all which is necessary when one is dealing with Christ.

And in this humble aspiration, he has recognized that Christ is His King. That he alone can remember him now that everyone else has forgotten him. Somehow, this thief, whose name is Dismas, knows that the Kingdom to which

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Knowing it, he would like to be a part of it, too. But he realizes that he is unworthy of Heaven. Hence, he is humble and he does not ask Him for a place in His Kingdom. He merely asks to be remembered.

And Christ, because He is Christ, reads the depths of his soul without having to be told.

"Amen I say to thee, this day thou shalt be with me in Paradise."

He cannot let the soul-stirring plea of this man remain unheard. This man's faith is too mighty for that. Because it is, Christ is prepared to give him not only remembrance but also Heaven.

Is it not for men as these whose souls are steeped in faith that He had embraced this ignominious death on the Cross?

There are others in this rabble who do not hate Him. Matter of fact, there is a group who loves Him very, very much. Their love is so great that they have been unable to speak for the sorrow that has torn speech from their lips.

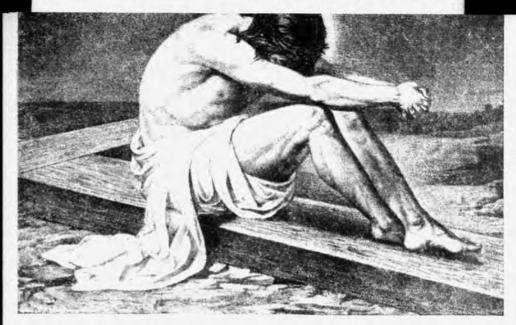
How happy the dying Savior must be to see this beloved group there in the midst of all this hatred! And from that group His

(Continued on page 116)

". . . and they laid him in a tomb cut out of the rock, rolling a stone against the door of the tomb." (Mark 15, 46)



INTENTIONAL SECOND EXPOSURE



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FIRST AFRICAN BISHOP of MODERN TIMES!!

Carlos A. Lewis, S.V.D.

With twelve Negro Bishops now forming part of the Catholic Episcopacy today, it is no more "breathtaking news" to read of the appointment or consecration of a Negro Bishop; this is especially true for America which has been recently visited by two colored Bishops of Africa, namely, the Most Revs. Joseph Kiwanuka, W.F., D.D., of Masaka, Uganda and Joseph O. Bowers, S.V.D., D.D., of Accra, Gold Coast.

Yet there was a time when the mention of the lone Negro Bishop of the world brought a thrill to the hearts of Negro Catholics and others interested in the Negro missions. This Bishop—the first African Bishop of modern times—was Monsignor Kidane-Mariam Cassa, first Ordinary of the Ethiopian-rite Catholics of Eritrea. (Eritrea, formerly an Italian colony, has recently been united to Ethiopia as a self-governing state.)

Kidane-Mariam Cassa was born of Catholic parents in 1886 in a little Eritrean village called Hebo. He was ordained a priest at the age of 29. The last five years of his studies were spent in Jerusalem where he perfected himself in the language, liturgy and chant of the Ethiopian rite. (Although our Latin rite is by far the most widely-used in the Church, there are many 114

other rites, called Oriental, in which the Mass is celebrated and the sacraments are administered in a language and with ceremonies differing from those of ours.)

After his ordination Father Cassa was appointed professor in a Catholic college. While there he persuaded many boys whom he considered good "priestly timber" to study for the Priesthood. Eleven of them are priests today.

Father Cassa won great distinction by his cooperation in editing the Bible in Gheez, the language of the Ethiopian liturgy. For this

Kidane-Mariam Ghebray, one of the Ethiopian seminarians sent by Bishop Cassa to pursue studies in Rome. A theological student, he resides at the Ethiopian College in Vatican City and frequents classes at the Pontifical Urban College.





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erudite achievement — which involved the laborious consultation of many ancient manuscripts — Pope Pius XI decorated him with a gold medal.

Aware of his great abilities, the Superiors of the Eritrea mission sent the young Ethiopian priest to Rome for higher studies in Canon Law at the Gregorian University. He was soon named a member of the Commission for the Codification of Oriental Canon Law. Shortly after completing his two-year course, Father Cassa was appointed a titular Bishop and Ordinary of the Ethiopian-rite Catholics in Eritrea. Cardinal Sincero, Secretary of the Congregation for the Oriental Church, consecrated Fath-(Continued on page 118)

The two recently-consecrated Ethiopian Bishops (1951) and seminarians of the Ethiopian College receive an audience from the Holy Father, Pope Pius XII. At the right of His Holiness is Bishop Haile-Mariam Cahsai, Apostolic Administrator of Ethiopia; at the left, Bishop Jacob Ghebre-Jesus, Ordinary of the Ethiopian-rite Catholics of Eritrea. Both prelates were consecrated in the Chapel of the Urban College, Rome, by Cardinal Eugene Tisserant.



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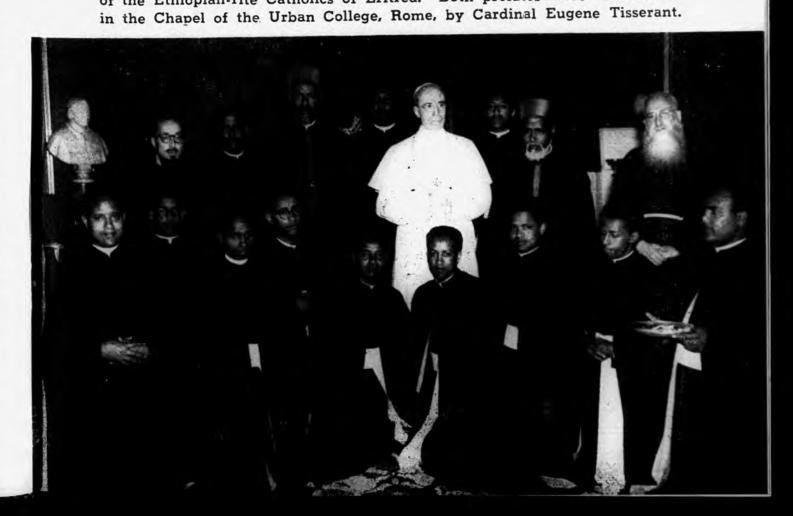
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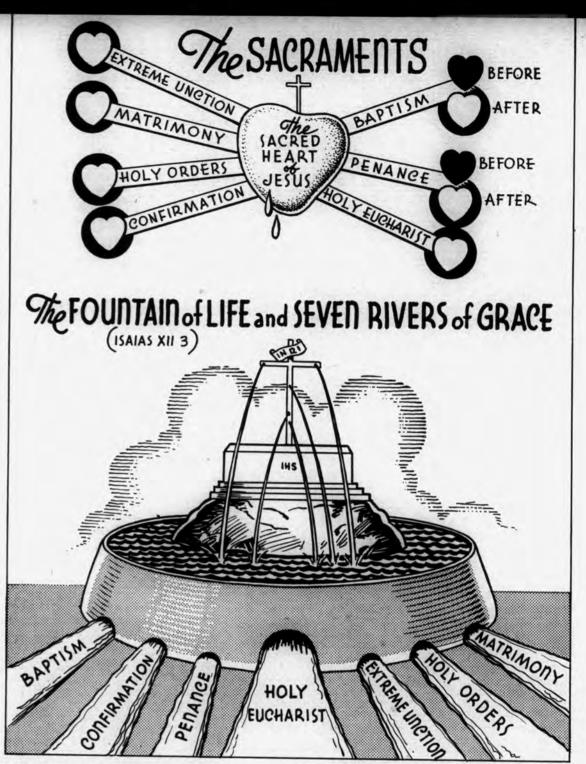
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Christ, Our Lord died that ". . . we all might have life and have it more abundantly."

CHRIST SPEAKS

(Continued from page 113)

Blessed Mother emerges for His gaze and reflection. His heart is rent with sorrow for her, not because she is weak and hysterical as a mother might be under these circumstances. But because she is strong and resigned in her sorrow. Right to the very last, her heart is valiant and fearless for God.

He is remembering that there have been moments of anxiety in her life when He had been engaged in executing the work of His public life. How many times has the sword of sorrow of which Simeon had foretold pierced her heart! This same sword was inflicting another cruel wound—the last.

He knows He cannot leave her alone now. He must entrust her to

someone who will care for her while she remains on earth. Who can he trust more than John, His Beloved Disciple? All of the others have offended Him in one way or another. But John has remained faithful and loving throughout.

Hence, he turns to Mary and says simply:

"Woman, behold thy son."

Then He turns to John: "Behold thy mother."

From that moment, John's home in Jerusalem becomes Mary's home, too.

Suddenly, out of the awful darkness which has enveloped the earth, we hear an awful, heartrending cry come from the Voice of Jesus:

"My God, my God, why hast thou forsaken me?"

It seems to Him now, in His awful agony, as though His Father has forgotten Him. Christ always had known the presence of the Father to be with Him.

"And yet I am not alone," He had said, "because the Father is with me."

But why has the Father abandoned Him now of all times?

We can only surmise that the Father wishes Christ to expiate completely for our sins. Hence, He must undergo every suffering and privation alone, without His Heavenly aid. He is to endure every torment that the flesh can endure—alone. Yes, these are the penalties which our sins inflicted upon Him. Added to all of His torments, He must endure the extra privation of being neglected by His Father.

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Again, Christ speaks: "I thirst." It is the only cry that He makes

which is an appeal for help. Throughout His sufferings, He has not complained about the enormity of His burdens. A soldier hears Him now. He fills a sponge with vinegar. He ties it to a bunch of hyssop at the end of a long reed. Then he lifts it to the Divine Lips.

In this plea, we note how truly Christ had embraced human form. He had been prepared to endure all human hardships. We recall that physical discomforts were a part of His every day life.

He had been hungry and thirsty many times. We remember the Samaritan woman of whom he asked for a cup of water. And we think of the disciples going for Him to the nearest village to get food.

In these words, too, we can note that Christ thirsts for human souls, for that was the purpose of His Crucifixion.

And now we approach the Divine consummation.

"It is finished," Christ says after drinking the vinegar.

There is a note of victory in these words. Christ's mission on earth has been fulfilled. Now He is ready to return to His Father.

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."

It did not matter to Christ that He had to pay this awful price for His victory. The important thing was that He had won.

There is to be one more word from the Cross and then all will have ended. It comes.

"Father, into thy hands I commend my spirit."

With this, "He gave up the ghost."

(Continued on page 121)

Editorial

(Continued from page 110)

lands. The sermon was preached by Father Janssen. His text was: "The harvest is great, but the laborers are few."

Ever since that eventful day thousands of heralds of the Divine Word have followed in the footsteps of these two pioneers. Today, the sons of Father Janssen—over 4,000 priests and Brothers—span the globe. The prayer which the saintly founder uttered on the occasion of the first departure ceremony is still fruitful today: "May the Sacred Heart of Jesus bless you, and give you a truly apostolic heart like unto His own."

AFRICAN BISHOP

(Continued from page 115)

er Cassa Bishop in the Chapel of the Ethiopian College, Vatican City, on August 3, 1930.

The appointment of a native as Bishop filled the people of Eritrea and Ethiopia with much joy — Catholics and non-Catholics alike. Bishop Cassa was given a magnificent welcome when he returned home. Great was the impression made on the Ethiopian Orthodox Church to which the majority of Ethiopia's 15 million people belong. Two entire villages embraced Catholicism and fifteen Orthodox priests joined the Church.

Bishop Cassa was an indefatigable worker. Although greatly deprived of financial resources, he was able to arrange for the building of ten new churches and the repairing of thirty other religious edifices.

In 1942, when World War II was at its height in North and East Africa, Monsignor Cassa had to assume the burden of governing the entire Church in Ethiopia and Eritrea, that is, three Vicariates and five Prefectures Apostolic; for all the heads of these mission districts were foreigners who were either 118

expelled or impeded in fulfilling their duties. Monsignor Cassa held this post of Apostolic Administrator for five years. Thanks to his zeal for promoting native vocations, the Bishop was able to send some native priests to take the place of the foreign priests expelled from the missions.

In 1951 at the age of 65, after having been a Bishop for 21 years, Bishop Cassa rendered his soul to God. For eighteen months prior to his death he endured the most agonizing physical pains, all of which were borne with admirable fortitude. Not long before his death he had the immense joy of meeting two newly-consecrated Ethiopian Bishops who would carry on his great work.

The funeral of this zealous Apostle took place on September 6, 1951. Along with the great concourse of people, there assisted many distinguished persons, including members of the Ethiopian government, the British government, the Ethiopian Orthodox Church, etc.

Many of Ethiopia's Catholics are convinced that the soul of this saintly prelate is now before the throne of God powerfully interceding for the welfare of his beloved people.



Miss Conway Dies

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Familiar faces at ordinations were those of Miss Elsie Conway, who recently died, and her sister, Miss Mary Conway. Father Rector inquired on the occasion of one of their visits, "When do you wish to leave by train?" "By train!" came back the exclamation. "Oh, no Father, we will go back by bus. The few extra dollars saved will be our contribution for the continuance of St. Augustine." We, here, deeply appreciate the love and sacrifice of the Conways for us and the work in which we are engaged. To come and return from Bay St. Louis to Pittsburgh is no little inconvenience. May God now reward Miss Elsie for her generous love and sacrifice toward the accomplishment of a work that is His.

A Rare Treat

In commemoration of the 75th anniversary of St. Bernadette's death, a program of poems and songs to Mary Immaculate and the little girl who saw her, was sponsored by the French Department of St. Augustine's. It was unique, brief and pleasant. More, it was like the taste of one or two chocolates which leaves one hankering for more.

Monsignor H. Joseph Jacobi, who had just completed a private re-

treat, concluded the program with a little tête à tête in French and a song. He displayed a tremendous range and left the community guessing as to whether he had once been a tenor of no mean proportion.

St. Thomas Aquinas

March 7 is a day of rejoicing for

Miss Elsie Conway was one of the privileged to receive Holy Communion from Bishop Bowers at his first Pontifical High Mass at St. Augustine's Seminary.



Editorial

(Continued from page 110)

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In 1942, when World War II was at its height in North and East Africa, Monsignor Cassa had to assume the burden of governing the entire Church in Ethiopia and Eritrea, that is, three Vicariates and five Prefectures Apostolic; for all the heads of these mission districts were foreigners who were either 118

expelled or impeded in fulfilling their duties. Monsignor Cassa held this post of Apostolic Administrator for five years. Thanks to his zeal for promoting native vocations, the Bishop was able to send some native priests to take the place of the foreign priests expelled from the missions.

In 1951 at the age of 65, after having been a Bishop for 21 years, Bishop Cassa rendered his soul to God. For eighteen months prior to his death he endured the most agonizing physical pains, all of which were borne with admirable fortitude. Not long before his death he had the immense joy of meeting two newly-consecrated Ethiopian Bishops who would carry on his great work.

The funeral of this zealous Apostle took place on September 6, 1951. Along with the great concourse of people, there assisted many distinguished persons, including members of the Ethiopian government, the British government, the Ethiopian Orthodox Church, etc.

Many of Ethiopia's Catholics are convinced that the soul of this saintly prelate is now before the throne of God powerfully interceding for the welfare of his beloved people.

eminary News...

Miss Conway Dies

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Familiar faces at ordinations were those of Miss Elsie Conway, who recently died, and her sister, Miss Mary Conway. Father Rector inquired on the occasion of one of their visits, "When do you wish to leave by train?" "By train!" came back the exclamation. "Oh, no Father, we will go back by bus. The few extra dollars saved will be our contribution for the continuance of St. Augustine." We, here, deeply appreciate the love and sacrifice of the Conways for us and the work in which we are engaged. To come and return from Bay St. Louis to Pittsburgh is no little inconvenience. May God now reward Miss Elsie for her generous love and sacrifice toward the accomplishment of a work that is His.

A Rare Treat

In commemoration of the 75th anniversary of St. Bernadette's death, a program of poems and songs to Mary Immaculate and the little girl who saw her, was sponsored by the French Department of St. Augustine's. It was unique, brief and pleasant. More, it was like the taste of one or two chocolates which leaves one hankering for more.

Monsignor H. Joseph Jacobi, who had just completed a private re-

treat, concluded the program with a little tête à tête in French and a song. He displayed a tremendous range and left the community guessing as to whether he had once been a tenor of no mean proportion.

St. Thomas Aquinas

March 7 is a day of rejoicing for

Miss Elsie Conway was one of the privileged to receive Holy Communion from Bishop Bowers at his first Pontifical High Mass at St. Augustine's Seminary.



Philosophers and Theologians, for St. Thomas is the patron of all Catholic Scholastics. The Fraters who carried the bulk of the program which is an integral part of St. Thomas' celebration, were Fraters Francis Theriault, Wilbert Le-Melle, and Fisher Robinson.

Frater Theriault reviewed and analyzed historically the meaning and development of the Sacrament of Penance in the Early Church. The early Christians, consumed with zeal, demanded of themselves and others an almost perfect observance of the laws of God and the Church. Failure meant severe punishment.

"The World's Best Seller" was the theme around which Frater LeMelle centered his discussion of the Bible. He depicted in glowing terms the glorious tradition of the Sacred Book, its literary integrity and inspired character, the latter point constituting the basic and essential reason for its grip on the hearts of generations upon generations.

St. Thomas, the Angelic Doctor, was by no means stintly praised in Frater Robinson's eulogy. He emphasized the tremendous doctrinal synthesis effected by the Saint in his work—Summa Theologica. "Ever since the death of the Saintly Doctor, the Church has not held a single Council but he has been present at it with the wealth of his doctrine."—Pius X

Mr. William Dies

Just a month ago Father Williams, S.V.D., received news of his brother's death. Now again news comes from his home in Holland telling of his father's passing. May he rest in peace.



Most Rev. The Remy Augustine, D.D., first native Bishop of Haiti, West Indies, delivering the sermon on the occasion of the celeof the brating 150th anniversary of Independence. The celebration took place in the Cathedral at Portau-Prince, the capital, on January 4, 1954.

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CHRIST SPEAKS

(Continued from page 117)

It is with these words that the veil of the Temple is torn in two from top to the bottom. And the earth quakes and the rocks fall apart. And the centurion, Longinus, who stands at the foot of Cross, says:

"Indeed this man was the Son of God."

This same centurion who had pierced the side of Christ is to suffer death, through martyrdom, for the sake of Christ.

We continue to kneel at the foot of the Cross in reverent silence. Suddenly, though, our grief is tempered with an eternal hope that is newly-awakened in us. His death seems no longer a death designating defeat. It is one which exemplifies victory over a grave that waits for us all. For though Christ has had to die before it could happen, our own resurrection has been assured.

Tradition has it that Christ died on the identical spot where the serpent tempted Eve to sin; and she, in turn, persuaded Adam. So on this spot, too, the death which both brought into the world sees the glowing light of the Resurrection.

What can we say now except that we can attemp to make our lives as perfect as we can for Christ? We will have our share of sorrows, of course. No life is complete without them. But we can embrace each sorrow for Christ.

Since we are "travellers with no fixed earthly abode," it will be well for us to fix our gaze upon Heaven. For it is there that our eternal home will be.

JAPAN ESTIMATES 100 MILLION INHABITANTS FOR 1970

According to an official report, Japan's population has climbed over the 87 million mark. By December, 1954, it may have reached 89 million and by 1970 Japan will have 100 million inhabitants.

INTENTIONAL SECOND EXPOSURE

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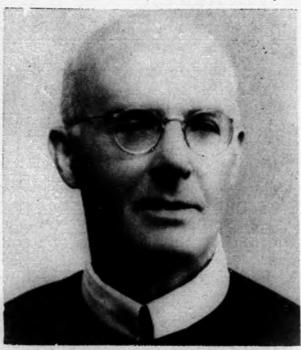
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Current News



♠ Francis Cardinal Spellman confers an Ad Altare Dei cross on Boy Scout Pat Daniels. It is the highest decoration for a Catholic Boy Scout.
(United Press Photo)



The Very Rev. William P. Gaudreau, who was recently elected Rector Major and Superior General of the Redemptorists. He is the first American to be elected to that office. (United Press Photo)

BROTHERLY LOVE — Representatives from strife torn countries present at the reception given by the Pontifical Association of the Holy Childhood in New York.

(United Press Photo)



EXTENDING OUR CATHOLIC EDUCATION

By

Sumner M. Case

Forty-one years ago I graduated from a small town public highschool. The commencement exercises were held in the local opera house. Our speaker, a minister from a neighboring state, addressed the assembly and graduates upon the subject: "Growing a Soul."

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I do not recall any part of his talk—but I do recall some of the things which were denied us in our grade school and high-school training. We were never spiritually counselled that we had souls, or, that the INTELLECT was a faculty thereof; or that that faculty should be trained to reflect the IMAGE in which it was made; that the intellect's proper function was to reason and to know.

Our readers will remember Mr. Sumner M. Case for his other contributions to the MESSENGER. Mr. Case is a convert to the Faith as is his wife; an ardent student of St. Thomas Aquinas; a prominent Kansas City (Mo.) business man; and member of the Kansas City Serra Club. We herewith present a rescript of an address delivered by Mr. Case last June to the graduates of St. Theresa's College in Kansas City. Mr. Case, who is a militant Catholic, is now convalescing from a siege of serious illness and solicits your prayers so that soon, please God, he might again "be about his Father's business."—Editor

Nor do I recall, that at any time in my 19 years of formal-secular education, that I was advised by my teachers, either in or out of the classroom that the Will was the other and important faculty of the Soul; and that the WILL should be disciplined to seek VALUE—INFINITE VALUE — ALMIGHTY GOD—as the ULTIMATE HAPPINESS and OBJECT, the only worthy END that would satisfy the WILL'S proper function which is to LOVE.

When we realize the magnitude of this great error, this omission of the CHRISTIAN goal in the secular systems of education, then we become aware of the cause of its failure. The secular systems of education, when they exclude God or deny Him FIRST PLACE—invert the proper order of learning.

On the other hand, the Catholic Bishops have stated the purpose of Catholic education to be: (We quote from a report of the NCWC made in 1933, titled "The Present Crisis.")

"The purpose of all Catholic education is to fit men and women for life in eternity as well as for living in time; to teach men and women to think rightly and to live rightly; to instill sound principles

INTENTIONAL SECOND EXPOSURE



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President Eisenhower receives members of the Board of Directors of the National Council of Catholic Women. (United Press Photo)

in our youth, principles, not only of civic righteousness but of Catholic faith and morality; to educate groups according to their capacity, so as to make them the best men and women of our country, and all with a thorough training in the secular branches of knowledge."

It is obvious that preparation for the life in eternity, properly takes primacy as the object of Catholic education. The College of St. Teresa properly recognizes this great need and has wisely instituted a course in theology to meet Around this core of Wisdom, and the queen of all the sciences, are the lesser subjects of study properly ordered. The greatest of all theological works is to be the object of examination and study; namely, the Summa Theologica of St. Thomas Aquinas.

May I read you a statement from His Holiness, Pius XII, in which he has expressed his high regard for St. Thomas and his works? (letter to the Master General of the Dominican Order, 3-7-1942)

"Aquinas, Angelic and Common Doctor, like the sea receiving all into her depths, receives into himself all the rivers of wisdom flowing down through past ages and bearing all that human reason had attained through the heavenly light which radiates from the Gospel. He arranged this wisdom in such admirable order and so organized it, that in reality, he seemed to have left posterity the ability to imitate it, but had taken away the power to supplant it. Not only is the doctrine of St. Thomas best qualified to combat old heresies of other ages, not only does it show like a bulwark of faith and a solid rampart of religion, but it still offers the most efficacious weapons for victory over errors which are constantly renewed and concealed under a cloak of novelty. The Angelic Doctor has summed up all that pertains to divine and human life, and, with admirable and perfect order, through reason illuminated from on high, has

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ST. FRANCIS MISSISSIPPI YAZOO CITY-MISSISSIPPI

this month features our St.
Francis Mission in Yazoo City,
Mississippi. The energetic pastor,
Father J. R. Stier, S.V.D. is engaged in completing the parish
plant. The Sisters of St. Francis
from Milwaukee compose the
school faculty. The pictures in the
review on the next 3 pages will tell

the story of this Mission far better than would words.

The Mission of St. Francis boasts a modest but complete liturgical chapel; a modern roomy convent for the indispensable, self-sacrificing Sisters; and a school. The Mission, however, is in dire need of a decent rectory for the pastor; a cafeteria for the kids; and a gymnasium where the inclement weather will not prevent young bodies from getting the daily exercise which makes for a strong body in which to house a sound mind.

Would you like to help good Father Stier complete the parish plant? Would you like to augment the work of the good Sisters by a financial donation? Would you like to be an Apostle to the Negro in the Southland? For your prayers or material support in this project, Father Stier, the Sisters of St. Francis and the people of St. Francis Mission in Yazoo City will be forever grateful.

INTENTIONAL SECOND EXPOSURE



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ST. FRANCIS MISSION

YAZOO CITY-MISSISSIPPI

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ST.FRANCIS MISSION

YAZOO CITY MISS.



Exterior view of St. Francis Church



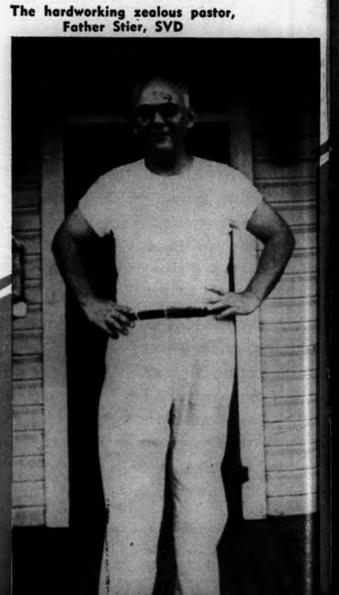
The Backbone of the Parish: Sisters of St. Francis

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Entire Parish Plant to Date: Church, Convent, School



The Kindergarten has lunch

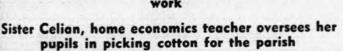


SISTERS of ST. FRANCIS AND THEIR CHARGES



Sister M. Camille in contemplation over her pupils' work

Francis





The dutiful Knights of the Altar

The Sisters with their liturgical choir



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Sister Rosella and her 7th & 8th grades help bolster sagging finances in the parish cotton field



Father Mathis, the Sisters and their pupils



ST.FRANCIS MISSION

YAZOO CITY MISS.



Exterior view of St. Francis Church

Entire Parish Plant to Date: Church, Convent, School



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The Backbone of the Parish: Sisters of St. Francis

The hardworking zealous pastor, Father Stier, SVD



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Sister M. Camille in contemplation over her pupils' work

Francis

Sister Celian, home economics teacher oversees her pupils in picking cotton for the parish



Sister Rosella and her 7th & 8th grades help bolster sagging finances in the parish cotton field



The dutiful Knights of the Altar

The Sisters with their liturgical choir



Father Mathis, the Sisters and their pupils









Girls help the Sisters in the kitchen after lunch

CUT OUT AND MAIL

DEAR FATHER STIER:

I should like to help you to build up St. Francis Catholic Mission in 'azoo City, Mississippi.. Enclosed please find my donation.

NAME.....

TREET.....

ITY......ZONE....STATE.....

The Address: REV. JOSEPH R. STIER, S.V.D.

St. Francis Mission, 708 E. Powell St., Yazoo City, Miss.

PRAYERS FOR OUR HOLY FATHER

Pope Pius XII

Cardinal Spellman stands in silent prayer before portrait of Pope Pius XII.

(United Press Photo)





The children of St. Francis School participate in local Christmas parade



The Sisters' Spacious Convent



Girls help the Sisters in the kitchen after lunch

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Cardinal Spellman stands in silent prayer before portrait of Pope Pius XII.

(United Press Photo)





Catholics continue their prayers for the recovery of the Holy Father.
(United Press Photo)

Devout Catholics burn candles in honor of the Blessed Virgin Mary for the continued improvement of the Holy Father. (United Press Photo)

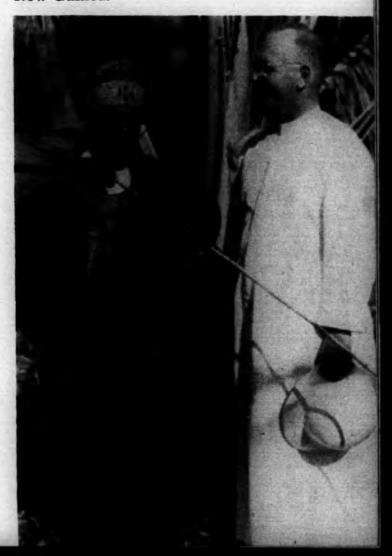




"PRAY FOR THE MISSIONS'.

Don't think the devil is sitting by watching us snatch souls from his clutches. The stronger we get the more furiously Satan raves and tries to destroy the good work again. Therefore, "Pray Brethren" for there is a long and fierce struggle ahead. That's another thing that makes this work interesting. There is plenty opposition and challenge after challenge thrust into your face. Sometimes things look grim and black, but I'm sure that eventually the light will break thru again. Just at the moment, there is such a black cloud hanging over my work which is gnawing and gnawing away so that I fear it may destroy all the good I'm trying to accomplish. It's a queer, unnatural situation. four villages nearest to Gumbi (my main station) are stubbornly resisting any mission influence. They still adhere to the crazy idea of the Yali-movement of some years back, saying: We will listen only to the government, and not to the mission. These people want to keep up all their pagan habits. They want all the material advantages we can offer, but not our religion. What makes it worse is that they don't want their children to practice religion either. They

Missionary Brother Edelfriedus, S.V.D., with a native from the highlands of New Guinea.



131



← Catholics continue their prayers for the recovery of the Holy Father.

(United Press Photo)

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NEW GUINEA

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 ★ Missionary Bro. Edelfriedus, S.V.D., teaching the natives of New Guinea.

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Father John Wald, S.V.D. Missionary in New Guinea



A cheerful smile from a native of New Guinea.

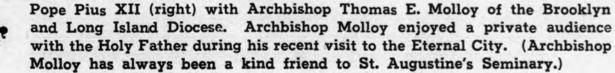




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Father John Wald, S.V.D. Missionary in New Guinea



A cheerful smile from a native of New Guinea.



Missionary Bro. Edelfriedus, S.V.D., teaching the natives of New Guinea.



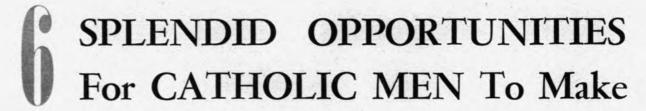


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Pope Pius XII (right) with Archbishop Thomas E. Molloy of the Brooklyn and Long Island Diocese. Archbishop Molloy enjoyed a private audience with the Holy Father during his recent visit to the Eternal City. (Archbishop Molloy has always been a kind friend to St. Augustine's Seminary.)



MARIAN YEAR WEEK-END RETREAT

Make your reservation NOW

- to spend several days close to God, thru Mary,
- to realize your obligations as a Catholic Gentleman,
- to look deep into your own soul,
- to set matters right between you and your Creator,
- to get a tight grip on the things that make life really worthwhile.

1st Retreat	June 25, 26, 27	4th Retreat	July 23, 24, 25
2nd Retreat	July 2, 3, 4	5th Retreat Jul	ly 30, 31, Aug. 1
3rd Retreat	July 9, 10, 11	6th Retreat	Aug. 6, 7, 8

Plus

A MARIAN YEAR DAY OF RECOLLECTION FOR THE ST. VINCENT de PAUL MEN

SUNDAY, JULY 18, 1954

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accomodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p.m.

FOR RESERVATIONS AND FURTHER INFORMATION WRITE TO:

LAYMEN'S RETREAT LEAGUE

St. Augustine's Seminary Bay St. Louis, Mississippì

CATHOLIC EDUCATION

(Continued from page 124)

collated and clarified all questions which respect them and all that philosophy has attained."

What a comprehensive affirmation of the position of the Summa! No equal or no substitute! And it is this learned saint who has answered the modernist, and the modernist is responsible for the conditions which plague us today. It would be a spiritually blind person who did not now observe the chaos and disaster that is all about us. Someone has said that the Chaos which preceded the creation of man was ordered as compared to that which exists in the minds of modern man. The tensions, confusions, quarrels, and insanity are probably without equal in world's history.

The Position of the Secular Press

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Practically all of the lines of communication for the distribution of news in the secular order are not only affected by these errors, but actually contribute to their growth and diffusion at all levels in the social, economic and political order. A veteran newspaper man of our acquaintance, when asked about these obvious faults, said that he was not at all surprised. He repeated, in substance, what was said by a group of editors of metropolitan newspapers they met in a convention some two years ago. We repeat this gentleman's summary: "It is the sole duty of a newspaper to print the news. We like to be first to report it. We are in business to make money, and we are no longer

crusaders, nor are we interested in truth or justice." In contrast hear the words of Pope Pius XII in addressing foreign newsmen during a recent public audience; His Holiness told them that the journalist "is precisely the one who ought to bring the public into line with the truth and with what is right and so give the people proper direction." (OSV 5-31-1953) hear Bishop Gorman, who in speaking of the secular press, said: "We should above all avoid the sycophantic, (flattering) almost pathological reverence of the secular press, which at times approaches awesome worship. This all-tooprevalent disease causes us to disparage our own work, minimize its worth, hypercriticise it. We tend to compare it unfavorably with a secular press which, in spite of many technical perfections, leaves much to be desired from a number of angles. This is particularly true of a distorted set of values which characterize its approach to much of the material it handles, and an almost complete lack of a sense of an underlying logic, truth, or set of philosophical principles beneath the news it retails. THIS DISEASE AFFECTS MANY OF US WHO SHOULD KNOW BETTER."

With an excellent Catholic press available to us why should we seek truth in the waters of the DEAD SEA of human opinion, even though these waters be stirred constantly and vigorously? Then, too, we have the sacred scriptures to teach us the Way of Life.

St. Jerome, fifteen centuries ago said: "Ignorance of the scriptures is ignorance of Christ." Pope

135

Benedict XV repeated St. Jerome's statement. We can find the Lord in his own reality in the Gospels, if they are read prayerfully and with the full power of the mind devoted to the act. Spiritual reading should supplement our meditation upon the Gospels to bring out their full meaning and sweetness. The Prologue to the Gospel of St. John gives us a thought which is passed on to you."

"In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not."

May we exhort you to pattern all your beginnings—all your commencements on the WORD, the Life, and the Light—to avoid the darkness?

The Great Aides of the Gifts of The Holy Spirit

To help us seek the MIND of CHRIST, and to develop the interior life the Holy Spirit, Who is the soul of the Church, offers His gifts to the faithful in the state of grace; these are the supernatural aids for our life in time and they will aid us in learning as well as in living in the Light. The intelligentsia of the world have never been quite able to grasp the idea that they deceive themselves, in all their search for knowledge, when they fail to seek out the perfection of God's plan for the salvation of the souls of men. 136

Briefly, and in outline only, that plan includes the action upon the soul of: the seven virtues (cardinal and theological); the seven sacraments; the seven gifts of the Holy Ghost: the twelve fruits of these gifts and the beatitudes; which are the rewards promised by Jesus in His sermon on the mount, DO NOT BE ONE TO NEGLECT THE GIFTS OF THE HOLY GHOST. John of St. Thomas has written of these gifts. It would be well to have this book: "The Gifts of the Holy Ghost" in your preferred reading list. "My Way of Life" is a convenient pocket size edition of the SUMMA. Both of these books are highly commended by spiritual leaders in the Catholic Church.

All of your work in the class room has been guided by those who serve our Holy Mother the Church. Your progress in education has been made possible by sacrifices of these good Sisters, faculty members, parents and friends. It is good to remember all benefactors in your prayers. And now, may we say a word about your vocations?



If you are to enter the professional field of nursing, you will be most welcome. The need for nurses is great; I am told that the shortage in the United States now is about 50,000. The Catholic nurse is in a very unique position. She can carry on an apostolate in these trying times of maladjustment; for mankind is suffering from maladies of the soul as well as bodily infirmities. The Catholic nurse, qualified with a knowledge of her patient, and grounded in her faith can help to bring the patient into closer relationship with the values which lead to peace of soul and You nurses who are happiness. graduating from St. Joseph's Hospital are to be especially congratulated. Carry on your noble profession in the name of the Divine Physician. We know that each graduate has been well counselled in all spiritual goals. May the Holy Spirit give his aid to any who seek a religious vocation. words of our Lord, "Go, teach all nations . . . to observe all things whatsoever I have commanded you" is an urgent appeal to the daughters of Mary to serve her Di-

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vine Son in any vocation which they may have chosen for their life's work, be it religious, professional, or as wife and mother. Whatever your choice of vocation, enter upon it with the spirit of service and sacrifice. You have had fine exemplars in the persons of those who have had your spiritual welfare at heart.

The values, of which the world boasts, honors, and still seeks, are rapidly disintegrating. Our Holy Father, Pius XII, has warned the faithful of an impending "world explosion". He did not say what it was to be or at what time it would occur.

IN THE FACE OF THIS WARN-ING, the secular forces are crying for more leaders, more strength of armor, and the weapons of war. Never will they learn that WISDOM IS BETTER THAN STRENGTH. THEREFORE, let WISDOM be the object of your search in extending your Catholic Education.

I could go on and on, and you no doubt could do likewise. All these (Continued on page 140)





President and Mrs. Eisenhower attend the Solemn Votive Mass of the Holy Ghost in St. Matthew's Cathedral asking God's guidance on the administration of justice in America.



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Mother M. Callista, S.B.S., with a group of the children whose parents she taught at St. Charles over a period of more than two decades.

(Hansen Photo)

Dear Boys and Girls:

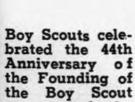
No doubt you have often heard the old saying: "The hungry athlete is the best athlete." Most likely, Caesar was not thinking of that at all, but his army was certainly a hungry one when he set out to fight Pompey. Caesar and Pompey, as you may have heard, were generals in the Roman army about 60 years before Christ was born. After a number of successful battles, the two generals wished to be over the whole Roman empire. But, since each felt that there was room for only one, trouble began. Pompey had a very big army; in fact, twice as big as Caesar's. On top of that, Caesar's little army had been living for weeks on tree bark To make matters worse, and roots. Pompey had his army in a much better location. But Caesar boldly attacked with his half-starved soldiers. Pompey's army shook under the heavy attack, then began to give ground. The uncertainty became a retreat and the re-138

treat was soon turned into a rout as Caesar hacked his way to a smashing victory.

Obviously, Caesar was a super general. But he was more than that. He knew so much and could think so quickly that he could keep six men busy writing down the things that he said. When you think of a great man, you usually think of someone who is very outstanding in one, two, or a few things, don't you. The person in question may be a great baseball player, speaker, lawyer, scientist, football player, or something else. But Caesar was most of these things and many other things rolled into one, although I hardly think he played baseball or basketball.

All these thoughts and all other thoughts about all other great people amount to little more than nothing when we think of the greatest Man who ever lived. This Man was born like an animal in a stable, spent His





movement in the United States.



(United Press Photo)

childhood in a poor man's house, later lived almost like a tramp with no place to stay, was considered a fool by even many of His relatives, and was finally killed because He claimed to be God.

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orn His Atomic explosions and atomic-powered engines show how much men have learned to use the forces of nature. But the fool who was killed because He claimed to be God proved that the whole of nature was at His command. When He drew His last breath, the whole earth groaned so that rocks were split and everything shook. The sun became sad and withheld its light. The whole world was drowned in fear and sorrow.



Two sets of triplets, representing nearly 1,000 children and families, helped to celebrate the 21st anniversary of the Children's Aid Society in New York.

But, three days later, the whole world shook again, this time for joy. And each year at this time we see the earth showing her joy by a terrific outburst of blossoms and flowers. And each year at this time we rejoice together with the earth, because we can now hope for an eternal spring; an everlasting spring with our glorious risen Savior.





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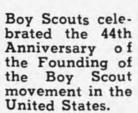
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The Most Rev. Paul Yu-Pin, Archbishop of Nanking, China, with a group of children from strife-torn countries.

Extending Our Education

(Continued from page 137)

changes, and many others we do not have time to enumerate this morning, indicate that St. Louis has reached the stage where talk about good human relations is rapidly being replaced with action, action based on the sound conviction that the time is ripe for living fully our democratic and moral principles.

Leadership Provided

We will probably never know whether all these developments can be traced to the integration in the Catholic schools. There can be no doubt that thousands of St. Louisans, Catholic and non-Catholic alike, were ready long before 1947 to take these important steps. To them, and to all other men and women of good will, we must pay tribute. However, few will deny that the action of Archbishop Ritter and of St. Louis University provided important leadership which 140

demonstrated that human relations can be practiced effectively.

A tribute to local leadership was recently given by Bishop Charles Helmsing. Speaking of a priest active in this work, he said: "This priest is an outstanding example of courage, charity, and long-suffering in interracial work. He was in this from the very beginning, when it was very unpopular and he has had a very difficult time. Today, thank God, it is more popular and you will find many people willing to jump on the bandwagon." Bishop Helmsing concluded: "God will reward this courage and this generosity."

The great progress which has been made should not blind us to the fact that much more remains to be done. But a tremendous start has been made and the ancient argument that "the time is not ripe" grows weaker day by day.

My final word is this: Look around you to see where further progress should be made. There may be a member of your family, a neighbor, a friend, a fellow worker, who does not seem to have the right attitude. You can help change this situation by a kind word, a courageous action, a common-sense answer to an objection—these are the little things that prepare the ground for more progress.

Ten years ago, many of the things that have happened in St. Louis would have been declared impossible. Truly, we have witnessed the dawn of a new day. As the sun of justice rises ever higher over the Mississippi, we will become a happier community and can face the future with a clear conscience. I thank you.

68,305 BAPTISMS ADMINISTERED BY THE S.V.D. MISSIONARIES

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(Rome) For the year 1953, some 68,305 Baptisms were reported as being administered in the strictly foreign missions of the S.V.D. Of this number about 18,000 were adults. The nine

Chinese missions, the largest field of the Society, have not been included in this number, since no accurate estimate can be had as to the number of Baptisms administered during the last year, both by these foreign missionaries still in China, and the Chinese members of the Society.

KIND VICTIM

I am the blood who purpled His brow,
the brow of love divine.

I am the Judas who sold His life,
the life He lived for me.

I am the whip who scourged His back,
the back that carried my cross.

I am the thorn who crowned His head,
the sacred head of God.
And He died for me,
And He loves me still,
Kind victim of the sinner!

I am the cross who weighted His shoulder, the shoulder that bore the lamb.

I am the nail who pierced His hands, the hands that made the earth.

I am the gall who burned His wounds, the wounds of earthly sin.

I am the spear who lanced His side, the side that held His heart.

And He died for me,
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Kind Victim of the sinner!

-Leon E. Wasserman

MANKIND AT A CRISIS

Msgr. Joseph Cardijn, founder and director of the "Young Christian Workers" (YCW), has stated the following about Asia and Communism: "The masses of Asia will determine the course of the human race. No technical superiority can prevent it. The yellow race will determine the future of the white race. Communism is the most active movement at the moment.

It cleverly exploits the differences between nations and the provinces within them, and the tensions in the social relations of the people. And the ground is well prepared for its seed. The continent of hunger furnishes a fertile field for Communist propaganda. If a person takes a general view of all these things he sees the crisis to which the world and mankind has come. If we wish to avoid a world catastrophe, then we cannot delay any longer."



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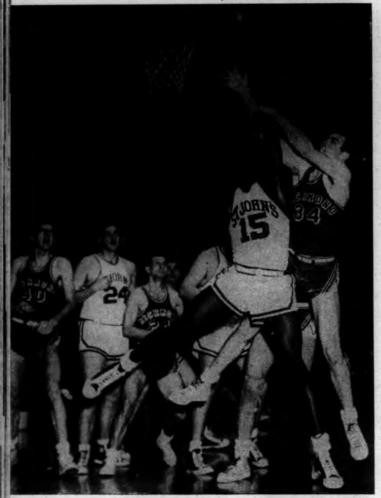
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Gil Moran (34) and Solly Walker (15) go after a rebound. St. John's won the collegiate game 62-59.

(United Press Photo)





Columbia's Albert Thompson heaves the shot put 53 feet, eight and three-quarter inches to break his own record. (United Press Photo)

The first Negroes to become members of the Yankee tryout camp: Elston Howard (right) and Eddie Andrews (center) with Yankee Manager Casey Stengel. Both saw service with Minor League clubs last service. League clubs last season.
(United Press Photo)





Roy Campanella (left) and infielder Al Rosen of the Cleveland Indians look over a bat for the 1954 season. Both received awards for "high principle and achievement in sports in 1953."

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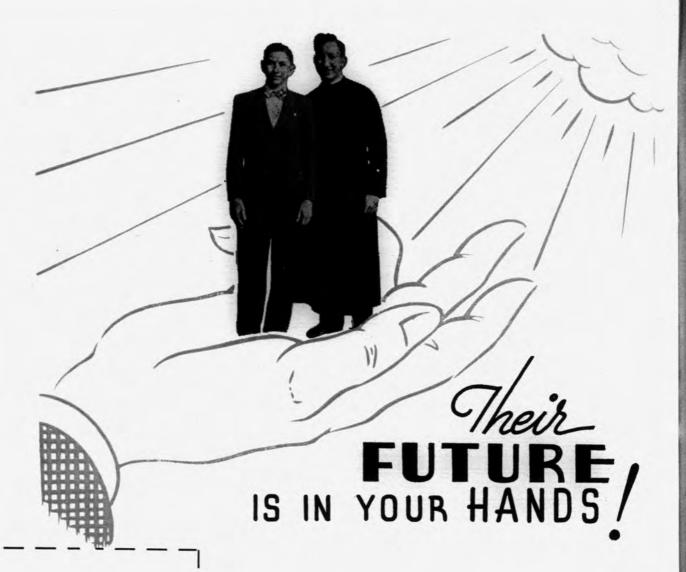
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Dear Father,

Please accept
towards Burse of

Name

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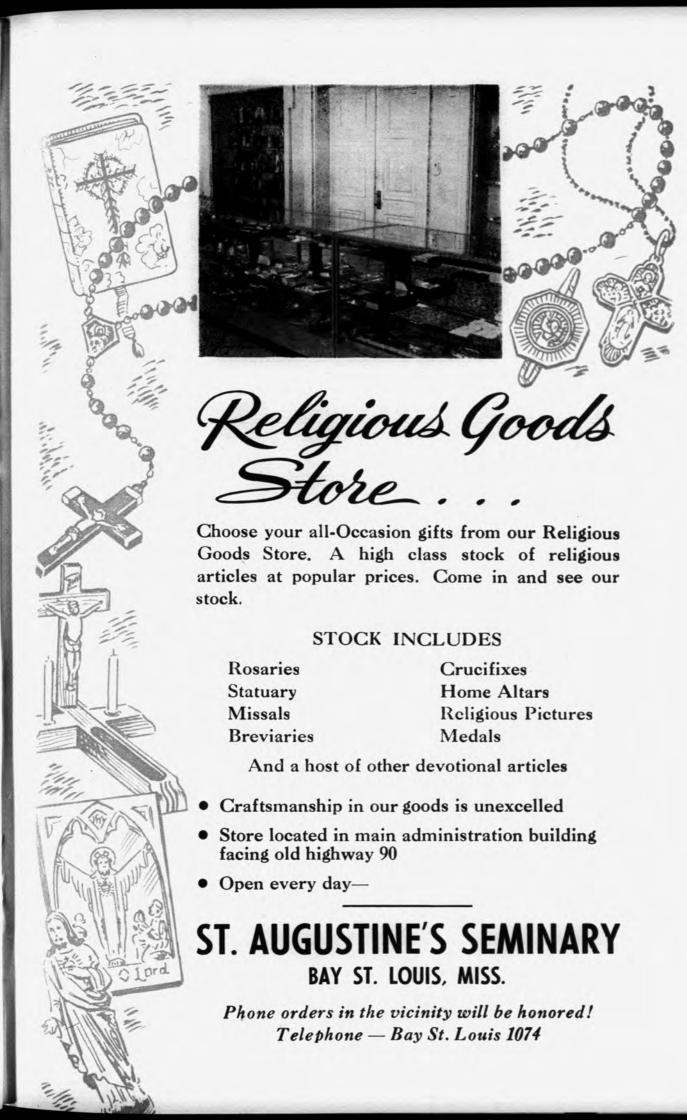
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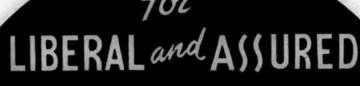




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MESSAGE



o aid the cause for which the Divine Word Missionaries are working-more priests and religious for the Missions, especially among the Negroes.

AUGUSTINE'S

Robert E. Pung, S.V.D. Editor Carlos Lewis, S.V.D., S.T.D. Associate Editor

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Our Cover

Our May number of the Messenger features the Modern Congregation of the Sisters of Social Service. On the cover is pictured one of these Sisters in street dress. A steel gray dress, white colar, medal of the Holy Spirit make up the attire. The hat is gray and straw in summer; felt in winter with a wide and flowing veil of grey. Black stockings and shoes complete the outfit. The Sisters are engaged in a variety of social service works. They welcome vocations for there is a great demand for such a Community of Sisters who can contact the common people and minster to needs of the body while at the same time ministering to the needs of the soul.

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

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Saint MONICA

Editorial

A Thought

for

MOTHER'S DAY

There is an African saying which goes in this wise: "As a mist lingers on the swamps, so lingers the love of father and mother."

How true this was in the life of St. Monica, the mother of St. Augustine, Doctor and Bishop of Hippo. Out of filial gratitude and love St. Augustine has left us a miniature biography of St. Monica in his Confessions. He has revealed to us her merits, her humility and love, which has made her the patroness and model of Christian Mothers.

St. Monica was born of Christian parents in the year 331 at Algeria, North Africa. But the immediate education of her and her sisters was entrusted to a certain decrepit maid-servant who trained them with an iron-hand. She even forbade them to drink water between meals, adding: "You drink water now because you have no wine at your disposal; but when you are married and have become mistresses of your cellars and cupboards, you will scorn water but the habit of drinking will remain." But for all this Monica still remained human. And when she became a young lady her parents used to send her to draw wine from the cellar. Before pouring it into the flagon Monica would naturally sip a little. With the days those little sips grew to such proportions that Monica could drink a cup almost brimful of wine, and that greedily. One day it happened that she and a maid-servant with whom she went to the cellar fell into words. The servant blusteringly called her a wine-bibber. Monica was hurt by this insulting remark, but seeing the folly of her habit she immediately abandoned it.

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Monica, obedient to her parents, grew up to be a modest and wellbalanced young woman. Given in marriage to a certain Patricius, a pagan, she, faithful in her duties as a wife, sought to win over her husband to the Catholic Faith and the love of the Christian virtue of Chastity. Patricius was not always faithful to his wife but Monica was patient in prayer realizing that being a pagan, he did not, could not love and respect as she the virtue of Chastity. Patricius was also a man of a fiery and violent nature. Yet Monica never bore the marks of wrath which marred the features of women who had much They knew of milder husbands. Patricius violent temper yet it had never been heard that he had beathis wife, in fact they had not even noticed that there had ever been What a quarrel between them. was Monica's secret? They asked, and she told them. Monica had learned to deal prudently and dip-

A mother looks up to her ideal, Mary.





In the Missions — Mothers are much like St. Monica.

lomatically with her husband when he was angry. She never crossed him in his wrath and only when he had cooled down did she offer an explanation of her actions if, perchance, he had over hastily taken offence. Monica was meek but she was not weak; she was submissive, yet possessed a strong Christian character which commanded Patricius' respect. And before his death she succeeded in converting him to the Catholic Faith.

In 354 Monica gave birth to her first born son and called him Augustine. She had besides two other children, a son Navigius and a daughter whose name Tradition tells us was Perpetua.

Monica was a dutiful wife and a loving mother who governed her house well. She experienced both joy and sorrow in her life as wife Saint MONICA

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Monica was a dutiful wife and a loving mother who governed her house well. She experienced both joy and sorrow in her life as wife and mother. But the sharpest sword which pierced her heart was the wayward life of Augustine. She reasoned and pleaded with him but to no avail. Then she lifted up her hands to God and He did not forsake her. Augustine tells us: "I cannot express her love for me, and with how much anguish she was now in labour of me in the spirit, than at her child bearing in the flesh." Later he continues, "But would Thou, God of mercies, despise the contrite and humble heart of that chaste and sober widow, so frequent in almsdeeds, so full of duty and service to Thy Saints. No day slipped by without Holy Mass. Twice a day, morning and evening, without any intermission, she came to Thy Church, not for idle tattlings and old wives' fables; but that she might hear Thee in Thy discourses and Thou her in her prayers. Could Thou despise and reject from Thy aid the tears of such a one, wherewith she begged of Thee not gold or silver, nor any mutable or passing good, but the salvation of her son's soul? Never, Lord." Augustine in his Confessions is untiring in expressing his filial gratitude toward his mother. For it was by her prayers, sacrifices and tears that she merited from God the grace of his conversion. Seeing the errors of her son she "wept over him more than other mothers weep over the dead body of their children."

Leaving Africa Augustine went to Rome to seek his fortune. But Monica, driven by Faith and motherly love followed him over land and sea. At Milan this valiant mother came to know St. Ambrose and entreated him to talk with 148



Brooklyn star, Jackie Robinson (left) greets teammate Gil Hodges.

(United Press Photo)

Augustine and refute his errors and those of the Manichean heresy. St. Ambrose told her that Augustine was as yet incorrigible due to the novelty of the heresy. He urged Monica to continue to pray adding that in time Augustine would discover the error of the Manichees as he himself had done. Not satisfied with what he said Monica urged Ambrose with many tears to see Augustine and talk with him. "Go thy way," he answered, "and God bless you, for it is not posssible that the son of these tears should perish."

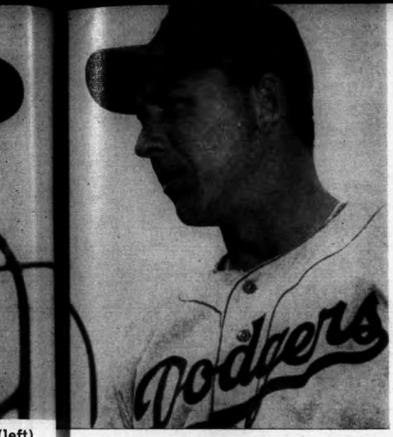
The Bishop of Milan was right. The bitter tears of Monica which had flowed for some eighteen years did not prove fruitless. Augustine soon abandoned the heresy of the Manichees; his former disorderly life, and became a Christian. On the night between Holy Saturday and Easter Sunday, 387, Augustine was baptized by Ambrose in the presence of his mother Monica.

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Some time later Monica and her son prepared to leave for their home in Africa. Leaving Milan they took up lodging in Ostia, the port of Rome, and were waiting for a boat to take them home when Monica died. Some days before her death she and Augustine were conversing together on the things of God. Finally she said: "Son, for myself, I can take no pleasure

A concert in honor of Pope Pius XII on the fifteenth anniversary of his coronation. The concert was given by the National Academy of Santa Cecilia and was addressed by Ernesto Cardinal Ruffini.

now in any thing in this life. What I am doing here now, and why I am here, I do not know. My hope for this world is now fulfilled. There was but one reason why I wished to remain a little longer in this life. I wanted to see you a Catholic Christian, before I died. God has more abundantly satisfied my desire, inasmuch as I see you now, in contempt of the happiness of this world, become His servant. What am I doing here?"

Monica succumber to a fever at Ostia and in a few days was dead. The year was 387.

St. Monica, patroness of mothers, watch over our mothers and guide them in the sacred path which you have trod!

BISHOP NOSER CONFIRMS 4,000 KANAKAS

New Guinea — During an inland visitation tour of his Vicariate of Alexishafen, His Excellency Bishop A. Noser, S.V.D., confirmed 4,000 Kanakas—more confirmations than the Bishop could have administered during his five year term as Bishop of Accra (British West Africa). There are approximately 60,000 Catholics in the Vicariate of Alexishafen. The Divine Word Missionaries are instructing 10,000 boys and 7,000 girls in 362 elementary schools.



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A VERY MODERN ORDER



Recently, on a trip through Buffalo, I had the great pleasure of meeting a comparatively new order of Sisters who are not yet too well known throughout America as some of the older religious orders of the Church. My casual meeting with them on the street prompted me to visit their convent in south Buffalo, where, incidentally, their novitiate is also located. Perhaps you would like to learn a little more about this community, which celebrated its thirtieth anniversary last May. It is my interview with these good Sisters that I wish to relate to you.

The Sisters of Social Service on 884 Tifft Street in Buffalo, N. Y., came to that city in 1947 to make their establishment. With the help of a few good friends and the blessing of the Bishop they obtained this house, and have made it a dwelling of the Holy Spirit. The Benedictine Pax has become the vital source of their way of life. For this reason the liturgical spirit, the positive spirit, respect towards God's creation, equal esteem for physical and intellectual work, the spirit of peace and of pioneering, and the family spirit, to mention only a few, all characterize a Sister of Social Service.

The Society here has nine professed Sisters who live the life of religious and are primarily engaged in social service work. Their aim is to provide the Catholic Church and society with social workers who, with their spiritual background, take their place in the fields of assistance, social service, religious ethics, social economics, public hygiene and culture, with



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Modern, yet dignified in dress, the Sisters of Social Service give promise of a bright future.

means adapted to the needs of the times, wherever spiritual requirements or the interests of families call for it. The Society cannot own, or operate in its own name any institute or organization other than its Social Service school. This gives it more freedom to work in the above mentioned fields of activities. Each morning three of the Sisters leave for their day's work in the Catholic Charities Office. Because of their knowledge of several languages and their modest unassuming attire, they are able to get to the core of most problems on hand. At all times these Sisters are ready, with a generous and noble heart to serve their Spouse in the person of the destitute, the homeless, the immigrant, the unprotected, the lax Catholic and the

No distinction in race - In the novitiate in Buffalo, there are American, Canadian, Cuban, French, Hungarian, and Ukranian Novices.

others whom Divine countless Providence sends to their door.

In spite of her full time activity, the life of the Sister of Social Service is based upon the Benedictine spirit, adapted to modern form and social conditions and permeated by the Holy Spirit. Each chapel in the houses of the Society is dedicated to the Third Person, and each Sister wears an emblem of the Holy Spirit with the inscription "Come Holy Ghost." In the lobby of their convent I noticed a variety of literature about the Society and also special prayer leaflets in honor of the Holy Spirit. I understand that they mail these to any one who asks for them.

By her Rule, the Sister has thirteen years of religious life before she makes her final profession. The first of these three years are spent in the novitiate, where she is trained in the fundamentals of the spiritual life, and the kind of work she will later be called upon to do. This work may be of four kinds, either the active life of so-



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enable her to give herself completely to her vocation. After ten years of profession the Sister is ready to consecrate her whole life, forever, to the Society, to God the Holy Spirit, whose grace has given her the light to realise her vocation and strength to follow it. In the light of the closing phrases of the text of her profession, "Oh, God the Holy Spirit whose miraculous presence and mysterious activity I wish to profess with my life and death, remain with me, that realizing the plan of the Heavenly Father in my regard, I may attain the crown of life", she treads the path of humility and strives constantly for spiritual progress according to the Rule of the Society of the Sisters of Social Service, longing for the day of eternal union with her Divine Spouse.

Mr. Clarence Hill and his wife look at what is left of their home after a tornado hit Macon, Ga., in March.





Hermany Wyatt (left) and Lt. Ken Weisner set a new world's record in Boston. Both had identical leaps of six feet, nine and seven-eighth inches.

Here I should mention that there are two kinds of members in the Society: the professed Sisters, either extern or conventual, who take vows and live in conformity with the Rule of the Society; and the lay members, such as the affiliated group, the associated group, and the volunteers, who all cooperate, in varying degrees in the work of the Society, share in its spiritual life and assist in its main-The relationship of the tenance. three groups of lay members in the Society is regulated by their respective statutes. Women over eighteen years of age, having a vocation to such a life, and free from any ties, may obtain information concerning admission to the Society by writing to their novitiate at 935 Tifft street in Buffalo, N. Y. There is an opportunity for anyone desiring to serve Christ more closely in the field of Social Service.

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In our present times, when no matter which way we turn, humanity is in a state of fear and expectancy of human destruction through the instruments of godless power-craving ideologies, we are in dire need of apostles who will carry the Standards of Christ even to the battlefields, fearlessly trusting in the everloving omnipotent Creator who governs the world. The Sisters of Social Service are greatly privileged with this sublime vocation, and ask you to pray for them so that they may daily become more worthy of their calling, and for more recruits to enable them to meet the numerous invitations from the many dioceses for their work.

Indeed, I was highly honored to have been able to make the acquaintance of the Sisters of Social Service.

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INTENTIONAL SECOND EXPOSURE

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Here I should mention that there are two kinds of members in the Society: the professed Sisters, either extern or conventual, who take vows and live in conformity with the Rule of the Society; and the lay members, such as the affiliated group, the associated group, and the volunteers, who all cooperate, in varying degrees in the work of the Society, share in its spiritual life and assist in its maintenance. The relationship of the three groups of lay members in the Society is regulated by their respective statutes. Women over eighteen years of age, having a vocation to such a life, and free from any ties, may obtain information concerning admission to the Society by writing to their novitiate at 935 Tifft street in Buffalo, N. Y. There is an opportunity for anyone desiring to serve Christ more closely in the field of Social Service.

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In our present times, when no matter which way we turn, humanity is in a state of fear and expectancy of human destruction through the instruments of godless power-craving ideologies, we are in dire need of apostles who will carry the Standards of Christ even to the battlefields, fearlessly trusting in the everloving omnipotent Creator who governs the world. The Sisters of Social Service are greatly privileged with this sublime vocation, and ask you to pray for them so that they may daily become more worthy of their calling, and for more recruits to enable them to meet the numerous invitations from the many dioceses for their work.

Indeed, I was highly honored to have been able to make the acquaintance of the Sisters of Social Service.

NEW ORLEANS ARCHDIOCESAN SUPERINTENDENT BACKS PETITION

Supporting a petition made recently by prominent community leader and group organizations of New Orleans for the opening of the Latter Library Branch to all citizens without discrimination, Monsignor Henry C. Bezou, New Orleans Archdiocesan Superintendent of Schools, wrote as follows to the president of the Public Library Board: "In the last ten years, much progress has been made in the extension of library facilities among all people in the South. If New Orleans were to accede to the petition in question, it would be following the example already set by other Southern cities. At the same time, it would also set an example for many cities in the South which up to now have been less progressive and, apparently, less conscious of their responsibility in this matter."

BISHOP FLAYS KC Discrimination

Auxiliary Bishop Floyd L. Begin this week demanded that the Knights of Columbus supreme board stop dragging its feet and grant a charter to an interracial council here.

Bishop Begin announced that he himself is planning to transfer to the interracial council from Cleveland Council 733, which last year refused to accept three Negro Catholics as members.

Bishop Begin blew the lid off the long-simmering dispute with a speech Sunday night in Hotel Hollenden to 1,200 persons attending a KC Fourth Degree initiation, at which he was specially honored.

He called for and got a unanimous standing vote in favor of his 154

decision to prepare a petition asking the supreme board to reconsider its action of two weeks ago, when it turned down the interracial council's application for a charter.

Bishop Begin was honored at the initiation by having the Fourth Degree class named for him. Rising to acknowledge the compliment, he spoke out sharply against the supreme board and local "traitors" who have blackballed Catholic Negroes who applied for membership in existing councils.

The next day, in an interview, Bishop Begin told the Universe Bulletin of his intention to transfer to the new council. He said:

"Either the supreme board has forgotten the first lesson of the Third Degree—the elimination of racial prejudice—or this new council has been misrepresented to the board. They should grant a charter

(Continued on page 166)

⁽From the Catholic Universe Bulletin of Cleveland, Ohio, Feb. 26, 1954. Courtesy of the news bureau of the Catholic Interracial Council of New York City.)



Bible Exhibit

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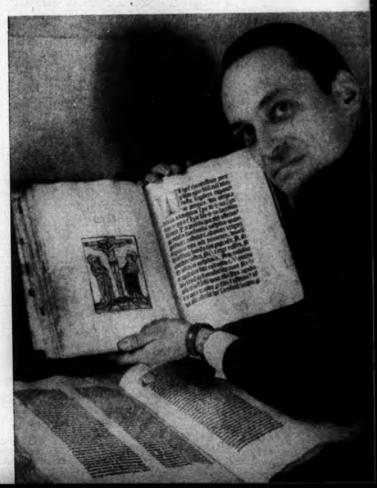
Just Breath-Taking

The grounds are one brilliant rainbow of colors. The blooming of hundreds of camellias dovetail with that of the azaleas. And in the midst of their varying hues the white dogwood trees contrast beautifully.

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"Who can paint
Like nature? Can imagination
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Amid its gay creation, hues like
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Or can it mix them with that
matchless skill,
And lose them in each other, as
appears
In every bud that blows?"

One of the three known copies of the world's oldest surviving book, probably turned out by Johann Gutenberg as an experiment more than 500 years ago, has been bought by New York's Pierpont Morgan Library. The volume, a special missal printed in Latin about 1450 for the Roman Catholic Diocese of Constance, Germany, is described by the library's director, Frederick B. Adams, Jr., as the most important printed book ever acquired by an American library. It is believed that the missal was printed by Gutenberg, inventor of movable type, years before he undertook the famous Gutenberg Bible. Here, Adams holds the newly-acquired missal above a case which contains the Gutenberg Bible.



155

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At the St. Thomas Program there was another Bible exhibit. It lent itself well to the interest of the program. 156

Flower Pilgrimage

Under the auspices of the Bay-Waveland Garden Club our grounds were the scene of a flower pilgrimage. Numberless cars rolled into the Seminary to admire the camellias, azaleas, dogwoods, wisterias, boxwoods, shrubs and trees which make St. Augustine the brilliant pearl of the Gulf Coast.

The Fraters' choir under the direction of Father Gerald Lewis, S.V.D., presented a program of enjoyable songs in the open air.

American Night

Father Gerald Lewis, S.V.D., sponsored a musical recital interspersed with patriotic speeches. The whole was climaxed with "Ballad For America." What a tremendous finale! Frater William Oliver, S.V.D., was the soloist with a student chorus. Under the whirling baton of Father Lewis the chorus sang with youthful spirit and dash. Frater Oliver, with a voice that rolls out like thunder, rich in power and tonal quality, was magnificent.





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Down, But Not Out

The old adage "You can't keep a good man down" has been verified in the case of Father Rector.

His foot was in a cast and he got around on crutches. Yet, father did not relinquishe his duties in spite of the pain and difficulty involved in getting around.

Mrs. Essie Dautrieve Dies

Mrs. Essie Dautrieve died rather suddenly after having been taken to the hospital. Mrs. Essie is survived by her husband, Mr. John Dautrieve, who, incidentally, has been working here at the Seminary for the past 28 years. A Solemn Requiem Mass was offered by the community for the repose of her soul.

First Ordination-

Twenty Years Ago This Month

May 23, 1954, will be the twentieth anniversary of the first Priestly Ordination which took place at St. Augustine's Seminary. Ever since that eventful day the tempo of ordination of colored

Father Joseph Freinademetz, S.V.D., one of the first two missionaries to be sent to China. His sanctity as a missionary was so outstanding that his cause for beautification is far advanced.

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Three of the four members of the Class of '34 are still living. They are: Rev. Anthony C. Bourges, S.V.D., native of Lafayette, La., now pastor of Notre Dame Church, St. Martinville, La., and provincial consultor; Rev. Maurice L. Rousseve, S.V.D., who hails from New Orleans, La., pastor of St. Benedict's Church, Duson, La.; and Rev. Francis Wade, S.V.D., Washingtonian, pastor of St. Joseph's Church, Maurice, La. The fourth member of the class, Father Vincent Smith, left the Society to become a Trappist monk. He died in 1952.

We warmly congratulate the three living members of the class. May God continue to bless all their

missionary endeavors.

Death of a Zealous Josephite Missionary

The Divine Missionary called to his reward last March Father Charles B. Winkler, S.S.J., late pastor of Most Pure Heart of Mary Church, Mobile, Ala. Father Winkler was in the 39th year of his Priesthood. He previously held posts in Wilmington and Baltimore.

The funeral sermon, extolling the glories of the Catholic Priesthood and the exemplary life of the deceased, was preached by his classmate, Father Vincent Warren, S.S.J., pastor of Daphne, Ala.

Father Winkler literally spent himself for the Colored Missions. A truly humble and zealous missionary, he will remain in the hearts of those he loved and served so well. R. I. P.

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The OCALA Story

by

H. Singleton, S.V.D.

Colored Catholics at Ocala, Florida, have never been many. Less than 10 years ago there was but one in a Negro population reaching almost 6,000. For three-quarters of a century the true Church at this town in central Florida claimed not a single Negro convert. In the spring of 1948, the city's first in 75 years was baptized at Blessed Trinity Church and the White congregation saw history being made. A year later, three Colored school teachers were baptized. On the west side of town where Ocala's Negro population is relegated, one Colored Catholic was found who had moved from Georgia.

(Continued on page 161)



Mr. Cochran (extreme right), lay apostle of Ocala, Fla., with some of his little friends. The tots on his lap are two of his ten godchildren. The nun is one of the Benedictine nuns from San Antonio, Fla., who generously give their time to instructing these "least of the brethren of Christ." The white lad in the rear (left) helps to teach the children their prayers.



By Frank J. Ford

Champion of the Oppressed

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More than three decades before the outbreak of the Civil War between the states, Daniel O'Connell, great Irish leader of the early 1800s, repeatedly expressed his abhorrence of slavery. In 1830, when offered the support of twenty-seven members of the House of Commons if he would cease aligning himself with the Abolitionists in the British parliament, he rejected their proposal without a moment's hesitation.

"God knows," replied O'Connell, "I speak for the saddest people the sun sees; but may my right hand forget its cunning and my tongue cleave to the roof of my mouth if, to help Ireland—even Ireland—I forget the Negro one single hour."

On another occasion, while walking in London with the poet Thomas Campbell, they met a Negro, who took off his hat, and thanked O'Connell for his exertions against slavery. Humbly acknowledging the compliment, O'Connell answered: "I'd rather receive such a tribute than have all the crowned heads of Europe bowing to me."

But the violent opposition of the slave owners throughout the British colonies would not easily down, and again strenuous attempts were made to win O'Connell over to their side. And again O'Connell flatly refused to alter his stand.

"If," said he, "the repeal of the Union (the single parliament system denying the Irish home rule) depended upon my change of opinion concerning the Negro question— the suppression of my sentiments with regard to the Negro—I would neither change the one nor suppress the other. Come what may, I shall never cease to pour out my entire heart and soul in reprobating and in calling down the curses of mankind upon that vile system."

Later, one Dr. Hare, an American representing the pro-slavery sentiment in the United States, tried to justify slavery and influence O'Connell's attitude toward it—even reproaching O'Connell for alleged harsh references to Americans. O'Connell cooly retorted:

"My censure is not bestowed on the American, but on the slavebreeder. Your slave system is atrocious. It cuts at the roots of Christianity which teaches us to do to others as we would wish them to do to us. Your Declaration of Independence asserts the broadest democratic liberty; yet, with the language of freedom on your lips, you condemn your colored population to an existence of bondage. Why, it is but a few days ago

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I was horrified at seeing in one of your newspapers reference to an auction of slaves. Human flesh and blood put up to be sold for money, as we would sell cattle and horses! I promise you, sir, I shall never relax my opposition."

But the obstinate Dr. Hare, refusing to be easily put off, countered: "But you ought to recollect, Mr. O'Connell, that we Americans got the slave system from the government of Great Britain."

"Aye," came O'Connell's instant rejoinder, "you got a *crime* from the government of Great Britain — a precious argument for retaining the crime. I am not bound by the iniquities of the British government. They have treated my own country tyrannically, as I have told them, and will tell them again as necessary."

Ban Lauded

Commenting on the pronouncement by Bishop Vincent Waters of Atlanta, ending racial segregation in the Raleigh, N. Carolina Diocese churches, Ralph McGill, columnist for the Atlantic Journal-Constitution, writes that "The growth of the Catholic Church among Negroes is not sensational, but it continues. There are some 425,000 active Catholic Negroes in the U.S., more than one-half of whom are in the Southern States. One of the strengths of the Catholic Church is that it thinks in terms of centuries. It does not seek converts with seasonal revivals or campaigns. Segregation is so obviously against the basic tenets of the Christian faith as to trouble all but the most thoughtless."

Odds and Ends

Though only one per cent of

U. S. Negro priests are engaged in Negro mission work, Negro converts made up 13 per cent of all U. S. converts in 1952. Negro converts in 1952 numbered 8,563. Today three per cent of U.S. Negroes are Catholics, compared with one per cent 25 years ago. . . Among ten individuals and five institutions named to the Chicago Defender's honor roll for helping to improve racial relations in the United States were Notre Dame, for breaking off athletic relations with Southern schools that sought to impress Jim Crow conditions on them, and the Roman Catholic Church of America for "electing to the bishopric Joseph Bowers, first American Negro to become a Catholic bishop.". . . Nearly onethird of all Catholic missionaries are at work in Africa.

Anxious Swiss guards watched the newspapers very closely during the recent illness of His Holiness. Pope Pius XII. (United Press Photo)





Two colored nuns, Oblates of Providence, visit Ocala, Fla., to the great admiration of colored Catholics and non-Catholics. Mr. Cochran, our lay apostle, is at the extreme left. He was forced by ill-health to discontinue studying for the Priesthood.

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The story behind the growth is

Catholic contact work. It began in earnest among the city's Negroes during August, 1949. That summer a lone, white LAY APOSTLE gathered piles of discarded Catholic literature. In sweltering sun and pelting rain he walked the streets of Ocala's Negro section passing out these papers, magazines, leaflets and holy cards. John D. Cochran was doing spade work for our Faith in Florida among people who for generations have been almost 100% non-Catholic. In quick time the Colored people of West Ocala and a south Georgia town were introduced to the Catholic Church. Continued distribution of Catholic literature keeps the acquaintance alive and growing.

This "paper apostle" had done contact work for 40 years among

(Continued on page 164)

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Catholic contact work. It began in earnest among the city's Negroes during August, 1949. That summer a lone, white LAY APOSTLE gathered piles of discarded Catholic literature. In sweltering sun and pelting rain he walked the streets of Ocala's Negro section passing out these papers, magazines, leaflets and holy cards. John D. Cochran was doing spade work for our Faith in Florida among people who for generations have been almost 100% non-Catholic. In quick time the Colored people of West Ocala and a south Georgia town were introduced to the Catholic Church. Continued distribution of Catholic literature keeps the acquaintance alive and growing.

This "paper apostle" had done contact work for 40 years among

(Continued on page 164)

- SANCTE SPIRITUS

Sequence of the Mass for Pentecost Sunday is the 'Veni Sand fill the hearts of Thy raithful and enkindle in them the fire of the Sisters of Social Service whom we feature in this number. the Holy Spirit, these modern Sisters go about their many tasks of Name with complete confidence in the blessing of the Holy Spirit need many more vocations if their very important work is to keep reeds of our country! The Holy Spirit needs more Sisters of Social Services and Spirit needs more Sisters and Spirit needs more Spiri

Love! Are there some real red-blooded Americal girls who yill answer His challenge? This is a red opportunity to dedicate your lives to the service of manking for the greater love of the Holy Spirit under Whose aegis you will work in this modern Congregation. Furthermore, following their Rule, you will be assured of personal canctification, happinessein this life and eternal salvation. If you are interested, fill the coupon and mail today to:

Sister Natalie—Sisters of Social Service 935 Tifft Street, Buffalo 20, New York

In the kitchen of the Seminary Santiago de Cuba



Catechism Class in a Cuban Village



SISTERS of SOCIAL SERVICE.

Yeni Sancte Spiritus' ('Come, Holy Spirit, em the fire of Thy love!') This is the motto is number. Dedicated in a special way to any tasks of raising fallen mankind in God's Holy Sirit. The Sisters of Social Service is to keep pace with life and the urgent ers of Social Service to spread His Fire of

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Inter-racial Club Members in Retreat at Sisters' Convent in Buffalo



Taking the Census



Visiting a Mexican Family in Lackawana, N. Y.

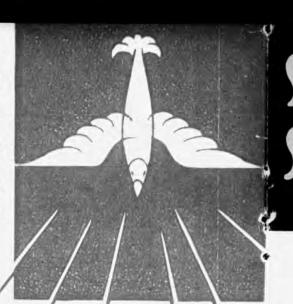
DEAR SISTER NATALIE

I am interested in the work of your modern Congregation. think I might like to become one of your number and work for th honor of the Holy Spirit. Please send me your literature for further information.

Name.

Address.

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THE OCALA STORY

(Continued from page 161)

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Mr. Cochran continues the apostolate. His zeal to bring our Faith to the Colored makes him forget his 65 years. Preachers sometimes dog his steps to undo his work, and other people, who ought to be his chief supporters, would like to run him out of town. Yet our LAY APOSTLE devotes two days each week to his holy mission. Every Sunday he visits West Ocala families, leaving a message of Catholic truth with each. On Fridays he calls on colored parents to arrange with them for their children's at-164

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John Cochran is not working alone on his mission. His former pastor, Father O'Farrell, continues to send encouragement. Ocala's converts are apostles and bring their Faith to others. friends offer help. A young colored lady in a south Georgia town has been very apostolic. A young white man, David McNamara, helped with his jeep in the house to house distribution of literature from May to November in 1951. For this, God favored him with a call to the priesthood. McNamara will be a Josephite priest—a group especially dedicated to work among the colored. Curiously enough, before lending a helping hand to Mr. Cochran, the young man had felt no particular attraction towards work with the colored.

Indispensable is the cooperation given by the Benedictine Sisters of Blessed Trinity Parish. West Ocala is their first mission among the colored. There, every Saturday since September, 1949, they conduct a catechism class, grateful for a share in the apostolate to the Negro. These nuns are from

Holy Name Convent, San Antonio, FLORIDA. They have been blessed most wonderfully with an abiding spirit of holiness and happiness. Their sacred work keeps them very busy, for they have many missions with but a minimum of Sisters to staff them. Despite busy hours, the Sisters keep close to Christ. Young ladies called to know the sacred happiness of a nun's life and anxious to spread our Faith in Florida are encouraged to write the Benedictine Sisters at Holy San Name Convent. Antonio. FLORIDA.

The results of this apostolate to the Negroes of west side Ocala are so promising that already plans have been made to permanently locate a Catholic Church there. From the success given by God to this particular mission we learn a lesson. A scarcity of priests and Religious need not hold back the spread of the Catholic Faith. Lay men and women appreciative of a soul's infinite value, fired with enthusiasm and properly directed, can be Apostles to non-Catholics around them. People outside the Catholic Church are hungry for its soul nourishing truth. For instance, of 15,000,000 colored people in the United States, 9,000,000 belong to no church. Yet our Faith is for them too. Why cannot more Catholic LAY APOSTLES help bring our Religion to them. Why can't uou?



A nurse prepares children at the Arsenal School in Pittsburgh for Polio Vaccine shots. The new vaccine was invented by Dr. Jonas E. Salk, University of Pittsburgh scientist.

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KC DISCRIMINATION

(Continued from page 154)

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The reason, he said, was that the projected council had been organized "on a racial basis."

Hart also pointed out that two of the three Negro Catholics refused by Cleveland Council 733 last year had signed applications for the new council. This, Hart said, was an apparent attempt to "evade the ballot box."

Bishop Begin, however, called it "evading a stuffed ballot box" and said the supreme board has no business questioning the group's racial makeup as long as it is not entirely Negro and therefore is not violat-

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"I would have nothing to do with an all-Negro council. But this would not be such a council: It is a group of white men who want to start a council to which Negroes would be admitted right from the beginning, so that there would never be any question of prejudice in admitting new members."

On that score, Bishop Begin said flatly that race prejudice is responsible for the exclusion of the three Negroes from Cleveland Council and for similar rejections in the past. He said:

"The only reason they're keeping them out is their color. Anybody who denies that is a pussyfooting liar."

The bishop said he tried to persuade Cleveland Council members to accept the Negroes last year. But, he pointed out, as few as five "blackballs" can bar an applicant from membership. These, he said,

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Father William Schmidt, S.V.D., world-famous scholar in the field of anthropology, died February 10, 1954, at the age of 86 ,in Freiburg, Switzerland.

A German by birth, Father Schmidt was ordained in the year 1892 at the age of 24. He founded the Institute of Anthropology in 1906. Its headquarters were in Vienna until 1938 when the impending Nazi invasion of Austria forced the members to move to Freiburg, Switzerland. As a scientist, Father Schmidt refuted the racist doctrines on the Nazis.

This learned priest founded a review called "Anthropos" for the publication of the achievements in the fields of anthropology and ethnology.

Father Schmidt is the author of some 150 books. Besides his achievement as a scientist, he was well-known in Europe as a preacher of retreats and a composer of Church music. He was a member of the Papal Academy of Science, a Laureate of the French Academy, and more than twelve renowned universities conferred the doctorate on him honoris cause.



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"Since two of the priests assigned to Beno are always off in the "bush", Father Finken, the Superior, welcomed me most warmly, remarking that there is a heap of



This picture shows the Holy Rosary Chorus just before the group left for the District Music Tournament in Opelousas, La. After the splendid showing in Opelousas, the Chorus journeyed to the State Finals in Baton Rouge, La. Holy Rosary Institute, Lafayette, La., is under the supervision of Fathers Windolph and Francis.

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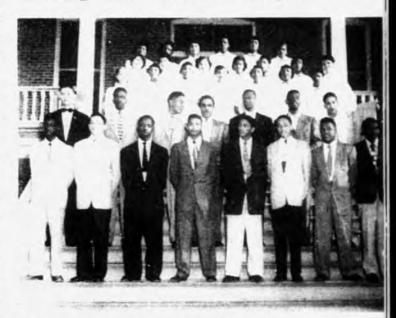
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At a recent exhibit held at Holy Rosary Institute, the Industrial Arts Dept. gave many signs of the skilled workmanship attained in that dept. Various desk lamps, stand lamps, block lamps and decorative lamps were shown. All lamps were made and wired by the students. Magazine baskets, book ends, flower stands, small coffee tables, etc., were also seen. This dept. is under the direction of Brother Stillfried, S.V.D.



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KC DISCRININATION

(Continued from page 166)

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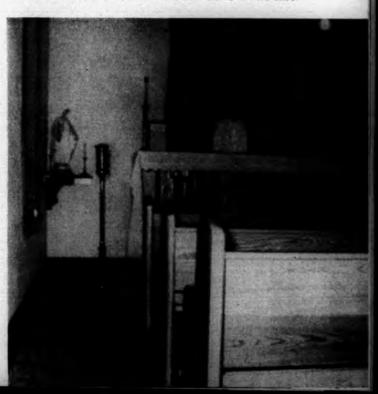
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COMMUNISM-

a menace to the

AMERICAN NEGRO

A Brochure Reviewed

The Communist Party's efforts since 1925, in endeavoring to attract Negroes into left-wing organizations, are summarized for the first time in a study entitled "Communism, A Menace to the American Negro." The study was made by a group of academic professors interested in current efforts to undermine democracy. The study is being published by the University Research Corporation in Chicago, and will be made available free to all libraries and public institutions.

The study traces the history of Communist Party front organizations in the Negro field—starting with the American Negro Labor Congress in 1925, and concluding with the National Negro Labor Council, organized in 1951 and still operating.

In the interim were the League of Struggle for Negro Rights, 1930; the Southern Negro Youth Congress in 1938; and the National Negro Congress, which the leftwingers took over in 1940. Also covered in the study are Communist efforts to bore from within and seize control of the National Association for the Advancement of Colored People and the National Urban League.

Negro leaders such as Walter White, Lester B. Granger, A. Philip Randolph, Ralph J. Bunche and others, were denounced by Communists as "the betrayers of the Negro people," "traitors to the race," and "black handmaidens of Wall Street imperialism"—all because they thwarted the plans of Moscow, as the study indicates.

In the history of Communist planning to snare the American Negro into joining Red groups, the study finds that the Communist emphasis has always been on various "Negro rights." The latest effort of the Communists in organizing the National Negro Labor Council, is found to center around "white collar jobs for Negroes." Negroes are pushed out on picket lines to "demand" better jobs. The fact that no one (black or white)

⁽Communism, A Menace to the American Negro. Published by University Research Corporation, 306 South Wabash Ave., Chicago 4, Ill.)

ever gets "better" or "white collar" jobs in this fashion, is said by the study to be carefully hidden from the innocent Negroes.

The various shifts of the Communist Party line in regard to the American Negro, are characterized in the study by Ralph Bunche:

"These (programs), like that of the Communist Party, must reflect the national interest of the Soviet Union, and are thus subject to the many vagaries typical of the American Communist Party. Its interest in the Negro is purely a tactical one, dictated by political expediency."

Despite the energy expended by the Communist Party in seeking to mislead American Negroes into joining left-wing outfits and to

President Eisenhower, addressing a meeting of the NAACP, said that racial prejudice and discrimination do not represent the feelings of the mass of the American people. He is shown here chatting with Judge Theodore Spaulding at the meeting.

(United Press Photo)



Mrs. Annie Lee Moss, suspended government worker, testifies under oath that she has never been a communist or attended communist meetings.



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In the history of Communist planning to snare the American Negro into joining Red groups, the study finds that the Communist emphasis has always been on various "Negro rights." The latest effort of the Communists in organizing the National Negro Labor Council, is found to center around "white collar jobs for Negroes." Negroes are pushed out on picket lines to "demand" better jobs. The fact that no one (black or white)

⁽Communism, A Menace to the American Negro. Published by University Research Corporation, 306 South Wabash Ave., Chicago 4, Ill.)

ever gets "better" or "white collar" jobs in this fashion, is said by the study to be carefully hidden from the innocent Negroes.

The various shifts of the Communist Party line in regard to the American Negro, are characterized in the study by Ralph Bunche:

"These (programs), like that of the Communist Party, must reflect the national interest of the Soviet Union, and are thus subject to the many vagaries typical of the American Communist Party. Its interest in the Negro is purely a tactical one, dictated by political expediency."

Despite the energy expended by the Communist Party in seeking to mislead American Negroes into joining left-wing outfits and to

President Eisenhower, addressing a meeting of the NAACP, said that racial prejudice and discrimination do not represent the feelings of the mass of the American people. He is shown here chatting with Judge Theodore Spaulding at the meeting.

(United Press Photo)



Mrs. Annie Lee Moss, suspended government worker, testifies under oath that she has never been a communist or attended communist meetings.



picket for various left-wing causes, Negro membership in Communist organizations is said to be a few thousand at the most, which is a mere handful compared to the Negro population in this country. The reason cited for the Communist failure is succinctly summarized by George S. Schuyler in the study:

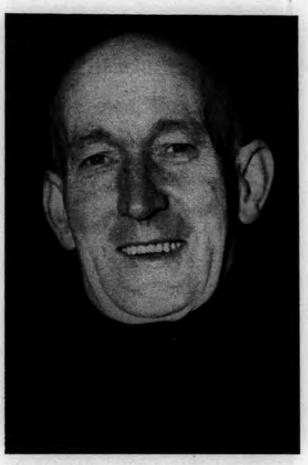
"Actually, the progressive improvement of interracial relations in the United States is the most flattering of the many examples of the superiority of the free American civilization over the soul-shackling reactionism of totalitarian regimes.

The most 'exploited' Negroes in Mississippi are better off than the citizens of Russia or her satellites."

While today, Communist influence in Negro circles seems to be down to a minimum, the University Research study still finds it present in the National Negro Labor Council's efforts to stir up racial strife by urging Negroes to picket for "skilled jobs" or "white collar jobs."

"It is interesting to notice," concludes the study, "that most of these pickets never held a white collar job in their lives, nor do they have the proper training. On the other hand, thousands of Negroes have won white collar jobs, sales jobs and executive jobs, by applying themselves to their work, as everybody else must do, and then getting ahead.

"Only those people who want to overthrow our democracy are interested in keeping Ne-172



The Rt. Rev. Msgr. Thomas Quinlan, who spent three years in a Communist prison camp in Korea, arrives in New York aboard the liner America. After a short stay in New York, he plans to return to Korea to resume his duties.

(United Press Photo)

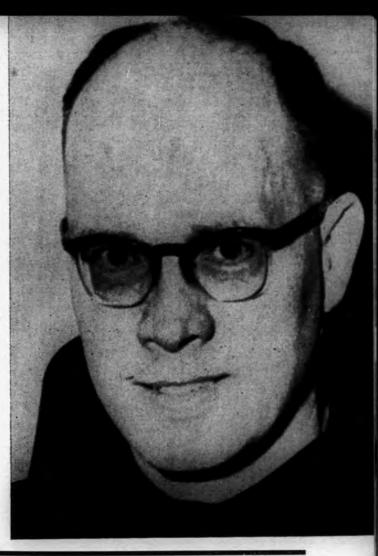
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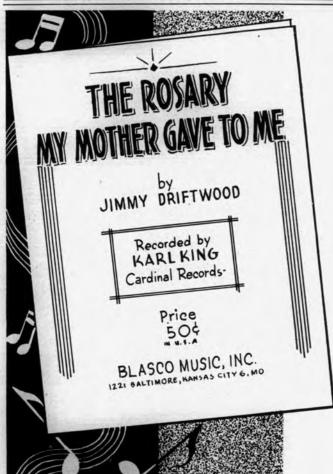
groes ignorant of what they have gained in the United States, and what they have to gain by moderation and good sense. Only Communists, as in the National Negro Labor Council, are interested in keeping the pot of racial strife at boiling point. They have everything to gain by discord, by picketing, by strikes; Negroes have everything to lose by such association. The history of Communist Negro organizations is ample evidence of that fact."

The Reverend Siegeried Schneider, a Franciscan missionary (right) who was held 29 months in solitary confinement in a Chinese Communist prison camp, displays the Rosary he made (above) after the Chinese confiscated most of his personal and religious articles. Unraveling the wool in his socks and picking splinters from his makeshift bed, the missionary fashioned the articles into a Rosary which he managed to conceal while a prisoner.

(United Press Photo)







The Story

I was visiting with friends at the University of Louisiana in Baton Rouge, when I met the girl in "The Rosary My Mother Gave Me." Though richly dressed, and wearing pearls, I noticed that her rosary was so very common. I asked her about the strange rosary.

She told me that her mother made the beads and the cross when they were so poor that they knew not where the next meal would come from. Then the mother died and left the girl an orphan. Later oil was found on the bayou swamp her mother had owned, and the girl became a rich young lady. She told me that if she had to part with all her wealth or the driftwood cross and beads of mud, that she would let the money go and keep "The Rosary My Mother Gave Me". The story is in the song by Jimmy "Driftwood" Morris.

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(United Press Photo)

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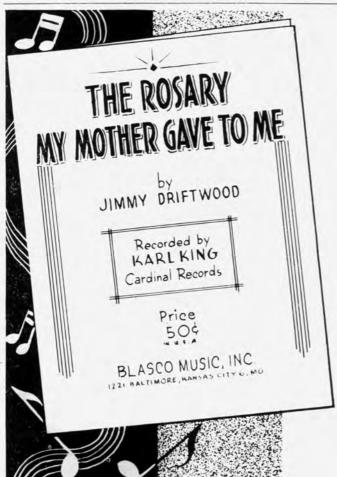
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CORNER 2000

Six-year-old Rodney of St. Peter's Orphanage falls in line with Mayor Frank Tobey's proclamation that February 12th be designated "Apple for Teacher Day." Though Rodney is a little premature with his compliance, he figures that every day should be "apple day" for his teacher, Sister Anna Jeanne. (United Press Photo)

Little Teresa really loved the world, and everything in it too. She spent more time dressing up than doing anything else. Each day, one of the first thoughts that came to her was which dress to wear. A wardrobe consisting of the most varied colors and styles was not enough to satisfy her. It was always a big worry to her whether everyone was pleased with her dress. If her dress was not praised, she was simply outdone.

But a many-colored wardrobe of various patterns was just a part of the many things little Teresa had and did. The fussy little lady thought that her charms demanded more than that. She did everything possible to look good. There were no perfumes which she 174

did not try, no hand lotions or face lotions that she did not use. Her hair was done up differently almost every day; every Spanish hairdo had to be tried.

This vain little creature was just beginning her teens. Her mother, who was a very holy but sickly lady, often read books to Teresa and her brothers and sisters. The good mother meant well; in fact, her reading was a good pastime for the children, and helped all of them-all of them except Teresa. Little Teresa began to read books of romance at every opportunity. spent hours day and night reading every romantic book she could lay her hands on. Unless she got each new book as it came out, she could not feel happy. Her father soon became very annoyed, but she continued to read secretly.

Teresa's father continually worried about his children. He refused to allow anyone but cousins to associate with them. However, Teresa found one cousin who was right down her line. By talking with this cousin very often, Teresa became even more vain about her figure, her skin, her hair, and her dress. If she was not reading books of romance, she was occupied with idle and dangerous amusements.

Her father had put up with her through all this, but he soon lost all patience. Teresa stubbornly continued to go around with bad companions. Rather than see her become worse and worse, her father put her in a convent to be cared for by some nuns.

Although Teresa's friends thought she had been put there for other reasons, Teresa knew the real reason. She spent her first week there in misery, because she thought everyone was going to find out why she had been sent there, and they would say that she had been sent to a reform school. But, after 8 days, she spoke with one of the good nuns in charge of her. The holy nun began to speak to her of God and the great reward He gives those who give up everything to serve Him. After a year and a half of such

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good companionship, Teresa was a changed girl.

After leaving her "reform school", Teresa went back home. But she was no longer the vain little someone who considered nothing more important than a hairdo or a romance story. She thought everything over for three months, then entered a convent. The thoughts of her past life, of purgatory and hell, moved her to do it. She became a holy nun, a great saint. We know her to-day as the great St. Teresa of Avila.

Jesus Knocks

At every door, in all the lands,
The Savior Jesus meekly stands,
And entrance sweetly He demands.
But many, as in days of old,
Leave Jesus outside in the cold,
Who would all men, through love, enfold.
No neighbor-visit they decline,

With them their countenance shine;
For their true Friend they do not pine.
He stands at every door and pleads,
And if to enter He succeeds,
His presence aids in all their needs.
When from His love in sin they stray,
Although their malice bars the way,
He pleads and waits from day to day.
Though they continue in their sin,
Friend-like, He begs to let Him in,
God-like, He seeks their hearts to win.
If they refuse, He still will plead,
Though their repelling word, or deed,
Will make His Sacred Heart to bleed.

-Francis Patrick, F.S.C.

INTENTIONAL SECOND EXPOSURE



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And entrance sweetly He demands.
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Leave Jesus outside in the cold,
Who would all men, through love, enfold.
No néighbor-visit they decline,

With them their countenance shine;
For their true Friend they do not pine.
He stands at every door and pleads,
And if to enter He succeeds,
His presence aids in all their needs.
When from His love in sin they stray,
Although their malice bars the way,
He pleads and waits from day to day.
Though they continue in their sin,
Friend-like, He begs to let Him in,
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Current News!



Mayor Robert F. Wagner, grand marshal of the biggest St. Patrick's Day parade in New York City's history, kisses the ring of Francis Cardinal Spellman in front of St. Patrick's Cathedral. (United Press Photo)

Matt Henson, 87, co-discoverer with Admiral Robert E. Peary of the North Pole in 1909, appears on a television program March 19th with Peter Freuchen (left), noted Danish explorer and correspondent, as they hold an American Explorers' Club flag.

(United Press Photo)

Generalissimo Francisco Franco kneels during the ceremony in which he was invested Primate of All Spain, with the grand collar of the Supreme Order of Christ.







Frank Leahy's request to meet his favorite film star while on a visit to Hollywood culminated in this chat with actress Irene Dunne. The former Notre Dame coach saw the actress in her role of a nun superintendent of a hospital in the picture "Sister Veronica."

(United Press Photo)

Parka-clad soldiers enter the Janesway hut that serves as an all-faith chapel for the men of Battery C of the 49th Anti - Aircraft Artillery Battalion in the suburbs of Chicago. Note the Cross and Star of David atop the simple steeple. No funds were available so the GI's of the battalion did all the work on the chapel and secured equipment and furnishings from churches in nearby communities and other naval and army units.

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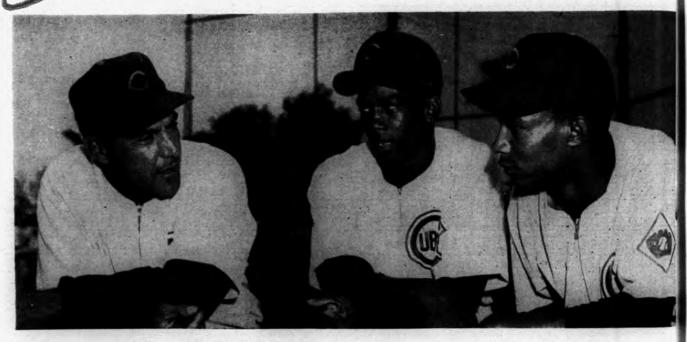


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Sports

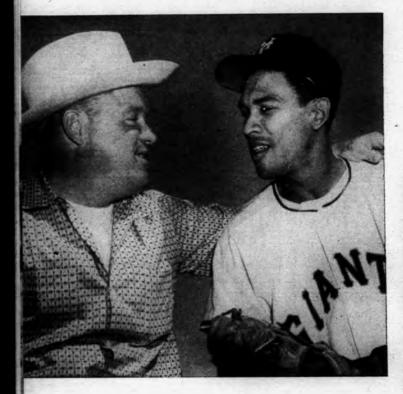
Chicago Cubs former manager Phil Cavaretta (left) makes some down-to-earth plans with shortstop Ernie Banks (center) and second baseman Gene Baker at the Cubs' Mesa training camp. The Banks-Baker combination will probably be the Cub's double-play stars in the '54 season.

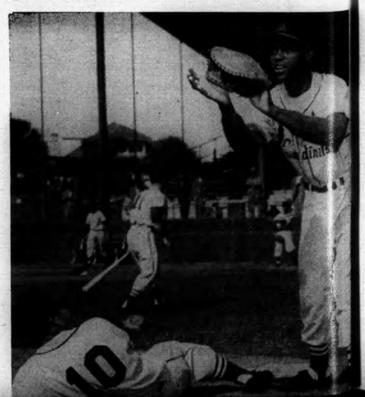
(United Press Photo)



Horace Stoneham, President of the New York Giants, talks to pitcher Ruben Gomez (right), who reported for his first 1954 workout with the team. (United Press Photo)

Tom Alston (right), the first Negro ever to report for work with the St. Louis Cardinals, goes through a work-out at Al Lang Field in St. Petersburg. Here, the big first baseman, acquired from San Diego, practices a pick-off play with Harry Elliott, outfielder just up from Houston. (United Press Photo)





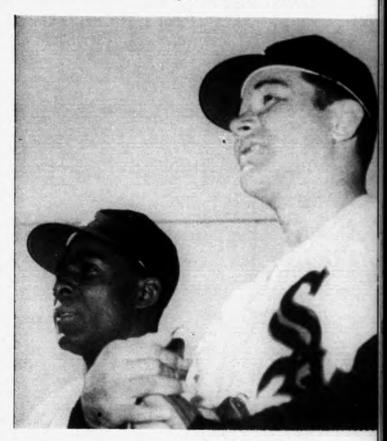


(United Press Photo)

Roy Campanella, star catcher of the Brooklyn Dodgers, is examined by Dr. Eugene Zorn, club physician. Campanella had been confined to his bed with an upper respiratory infection.

Minnie Minoso (left), who batted .313 for the White Sox last season, and Chico Carrasquel, who shortstopped through 149 games in 1953, report for spring training at the Chicago camp in Tampa, Florida.

New York Giants' centerfielder Willie Mays, waves to the crowd from the dugout. Willie was released after serving almost two years in the army.



(United Press Photo)



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(United Press Photo)





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A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

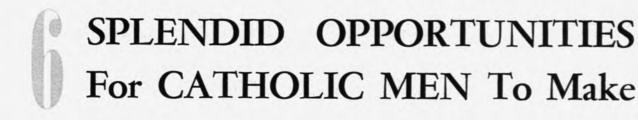
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Blessed Martin de Porres	\$4,456.40
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St. Matthias	844.50
St. Jude	948.00
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St. Elizabeth	564.00
St. Martha	325.00
St. Madeline Sophie Barat	300.50

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- to spend several days close to God, thru Mary.
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- to look deep into your own soul,
- to set matters right between you and your Creator,
- to get a tight grip on the things that make life really worthwhile.

1st Retreat	4th Retreat July 23, 24, 25
2nd Retreat July 2, 3, 4	
3rd Retreat July 9, 10, 11	

Plus

A MARIAN YEAR DAY OF RECOLLECTION FOR THE ST. VINCENT de PAUL MEN

SUNDAY, JULY 18, 1954

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accomodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p.m.

FOR RESERVATIONS AND FURTHER INFORMATION WRITE TO:

LAYMEN'S RETREAT LEAGUE

St. Augustine's Seminary Bay St. Louis, Mississippi



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